

NINETY-EIGHTH ANNUAL CONFERENCE

of the Church of Jesus Christ
of Latter-day Saints

Held in the Tabernacle and Assembly Hall
SALT LAKE CITY, UTAH

April 6, 7, and 8, 1928

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the Discourses*



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Ninety-Eighth Annual Conference of the Church of Jesus Christ of Latter-day Saints

The Ninety-eighth Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Friday, Saturday and Sunday, April 6, 7 and 8, 1928.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, Anthony W. Ivins and Charles W. Nibley.

Of the Council of the Twelve: Rudger Clawson, * George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard.**

Presiding Patriarch: Hyrum G. Smith.

Of the First Council of Seventy: B. H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young, Rey L. Pratt.

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith, John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith and the following assistants: Andrew Jenson, Brigham H. Roberts, A. William Lund, Junius F. Wells.

Presidents of stakes and their counselors were well represented from the ninety-nine stakes of Zion.

Patriarchs, Bishops of Wards and their counselors, and numerous high priests, seventies and elders, from all parts of the Church, were in attendance. Members of the Board of Education, and officers, men and women, of the auxiliary organizations were present.

Mission Presidents were in attendance as follows: Henry H. Rolapp, Eastern States; John H. Taylor, Northern States; Samuel O. Bennion, Central States; Elias S. Woodruff, Western States; Wm. R. Sloan, Northwestern States; Charles A. Callis, Southern States; John G. Allred, Northcentral States; Joseph W. McMurrin, California; Charles H. Hart, Canada; Rey L. Pratt, Mexico; Benjamin Goddard, Bureau of Information, Temple Block, Salt Lake City, Utah.

*Reed Smoot absent in Washington.

**John A. Widtsoe absent, presiding over the European Mission.

FIRST DAY

MORNING MEETING

The opening session of the conference began at 10 o'clock, Friday, April 6th, 1928.

The great auditorium and galleries were comfortably filled with people from all parts of the Church.

President Heber J. Grant presided.

The congregation sang the hymn, "We thank thee, O God, for a prophet."

The opening prayer was offered by Elder Richard C. May, President of the Minidoka Stake.

Brother J. H. Wood sang a solo, "Behold, I stand at the door and knock."

PRESIDENT HEBER J. GRANT

It is certainly an inspiring sight to see this magnificent audience in attendance here this morning at the ninety-eighth anniversary of the birth of the Church. When I contemplate the fact that just a handful of people were in the Church ninety-eight years ago (the organization was effected with six members) and that now there are over a half million members of the Church of Jesus Christ of Latter-day Saints, I am reminded of the very wonderful revelation given to the father of the prophet over a year before the organization of the Church:

"Now behold, a marvelous work is about to come forth among the children of men.

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

"Therefore, if ye have desires to serve God ye are called to the work;

"For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;

"And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

"Ask and ye shall receive; knock and it shall be opened unto you."

This audience testifies to the fact that a marvelous work and a wonder has been established. It testifies to the diligence of those who have gone forth by the thousands and tens of thousands during the last ninety-eight years, proclaiming the gospel in all parts of the world.

I had not the slightest idea of reading this revelation when I first stood up.

It has always been customary at our annual conferences to give a little account of the activities of the Church during the past year.

CHANGES IN STAKE AND MISSION OFFICERS SINCE LAST OCTOBER
CONFERENCE

(Those who have been released have been released with the love, blessings and good will of the authorities of the Church and of the people where they reside.)

Stake Presidents Appointed: Uriah G. Miller has been honorably released as president of the Cottonwood stake, and Henry D. Moyle appointed to succeed him.

Samuel W. Parkinson has been honorably released as president of the Franklin stake, and Walter K. Barton appointed to succeed him.

Joseph R. Murdock has been honorably released as president of the Wasatch stake, and David A. Broadbent appointed to succeed him.

John E. Magleby has been honorably released as president of the South Sevier stake, and appointed president of the New Zealand mission. A new stake president has not yet been sustained.

Mission Presidents Appointed: Apostle James E. Talmage has been released as president of the European mission, and Apostle John A. Widtsoe appointed to succeed him.

Andrew Johnson has been released as president of the Swedish mission, and Gideon N. Hulterstrom appointed to succeed him.

J. Howard Jenkins has been released as president of the New Zealand mission, and John E. Magleby appointed to succeed him.

John M. Knight has been released as president of the Western States mission, and Elias S. Woodruff appointed to succeed him.

John H. Taylor has been released as president of the Northern States mission, and Noah S. Pond appointed to succeed him.

Hugh J. Cannon has been released as president of the Swiss and German mission, and Fred Tadge appointed to succeed him.

New Wards Organized: Manchester ward, Los Angeles stake; Temple ward, Maricopa stake; Idaho Falls First and Second wards, Idaho Falls stake, divided into four wards to be known as Idaho Falls First, Second, Third and Fourth wards; Phoenix ward, Maricopa stake, divided into two wards to be known as the Phoenix First and Second wards; Solomonville ward, St. Joseph stake, formerly an independent branch; Ocean Park ward, Hollywood stake, divided into two wards. The name of Ocean Park ward changed to Santa Monica, and the new ward known as Mar Vista ward.

Bishops Who Have Died: Hyrum M. Lau of Soda Springs ward, Idaho stake; Henry J. Bodily, of the Iona ward, Idaho Falls stake; Alfred R. Wilson of Payson first ward, Nebo stake.

FINANCIAL STATEMENT

The following is a list of expenditures from the tithes of the Church for the year 1927:

Stake and Ward Purposes

There has been returned from the tithes to the stakes and wards for building construction, maintenance and operation,\$2,041,920.46
(Of this amount there has been expended for meeting houses alone \$1,062,163.84.)

Education

Expended for the construction and operation of Church Schools 805,117.84

Temples

Expended for the construction, maintenance and operation of temples 230,110.77

Charities

For care of the worthy poor and other charitable purposes, including hospital treatment 196,119.48

Missions

For maintenance and operation of all the missions, and for the erection of places of worship and other buildings in the missions 767,647.80

Total\$4,040,916.35

This amount has been taken from the tithes and returned by the Trustee-in-Trust to the Saints for the maintenance and operation of the stakes, and wards, for the maintenance and operation of Church schools and temples, for charities, and for mission activities.

Other Charities—In addition to charities paid from the tithes, as before named, there has also been disbursed the fast offerings, other charities and assistance rendered by the Relief Society, in the sum of \$441,575.89, which amount, added to the \$196,119.48, paid from the tithes, makes the total charity assistance rendered by the Church, \$637,695.37.

There has been collected by the various wards of the Church and paid to missionaries to assist in their maintenance, \$98,143.56.

STATISTICAL AND OTHER REPORTS COMPILED FROM CHURCH RECORDS
FOR THE YEAR 1927

We have at the present time: Stakes of Zion, 99; Wards, 938; Independent branches, 72. Total wards and branches in the stakes of Zion, from Canada to Mexico, 1010; Missions, 27; Mission branches 757.

Church Growth—Children blessed and entered on the records of the Church in the stakes and missions, 19,209.

Children baptized in the stakes and missions, 14,604.

Converts baptized and entered on the records of the stakes and missions, 6367.

Number of long-term missionaries from Zion, December 31,
1927 1,943

Number of short-term missionaries from Zion, December 31,
1927 122

Number of local missionaries 108

Total number of missionaries on foreign missions.....2,173

Number engaged in missionary work in stakes.....1,032

Total missionaries3,205

Number of missionaries who received training at the Mission-
ary Home 985

Persons recommended to the temples, 61,567.

Social Statistics—Birth rate, 30 per thousand:

Marriage rate, 14.5 per thousand.

Death rate, 7.5 per thousand.

Families owning their own homes, 70 per cent.

Church Edifices—The number of sites purchased for Church build-
ings, and the number of edifices purchased, or under construction during
1927: Stakes and wards, 119; Missions, 32. Total 151.

Church Education—Number of persons enrolled in Church schools,
3,851; Number of persons enrolled in seminaries, 10,835; Number of
persons enrolled in religion classes, 61,131. Total number receiving
week-day religious education, 75,817.

During the year the very efficient man who stood at the head
of our educational system for a number of years, Dr. Adam S. Bennion,
has been honorably released, with appreciation for his most splendid
work, and Dr. Joseph F. Merrill has been made the commissioner of
education for the Church. Dr. Merrill has been associated with the
University of Utah for many years as one of the deans of that great
institution.

Teacher training (average attendance, 1927) 10,670.

During the last six months the clerk of our general conferences, and
the editor of the *Improvement Era*, Elder Edward H. Anderson,
has passed away, than whom no more capable, faithful, diligent,
God-fearing man has ever been engaged in the service of the Lord
in the Church of Jesus Christ of Latter-day Saints. Brother Hugh
J. Cannon, now presiding over the Swiss and German mission, has
been selected to succeed Brother Anderson as the editor of the *Im-
provement Era*—a most splendid successor to a most splendid man.

I feel that we have great cause to be grateful for the blessings of
the Lord to us as a people.

IMPRESSED WITH HYMN

I was profoundly impressed this morning in listening to the congre-

gation sing, "We Thank Thee, O God, for a Prophet." I am sure that whenever we as Latter-day Saints sing this hymn our minds go back to the time when it was written, and we think of the marvelous and wonderful work accomplished by the Prophet Joseph Smith. I am going to take the time, although you all know it by heart, perhaps, to read this hymn. I do not think I have ever done so before in public in my life:

We thank thee, O God, for a prophet
 To guide us in these latter days;
 We thank thee for sending the gospel
 To lighten our minds with its rays:
 We thank thee for every blessing
 Bestowed by thy bounteous hand;
 We feel it a pleasure to serve thee,
 And love to obey thy command.

When dark clouds of trouble hang o'er us
 And threaten our peace to destroy,
 There is hope smiling brightly before us,
 And we know that deliverance is nigh;
 We doubt not the Lord nor his goodness,
 We've proved him in days that are past:
 The wicked who fight against Zion
 Will surely be smitten at last.

We'll sing of his goodness and mercy,
 We'll praise him by day and by night.
 Rejoice in his glorious gospel,
 And bask in its life-giving light:
 Thus on to eternal perfection
 The honest and faithful will go,
 While they who reject this glad message
 Shall never such happiness know.

THE PROPHET JOSEPH

Speaking of the Prophet Joseph, an eminent writer refers to him in the following language:

"Yet he being dead yet speaketh. The work he began has never ceased. * *
 "Who can explain Joseph Smith? What are 'revelations from God'? What is their test? Is it not beyond all reason that a lad, born of poor parents, devoid of any save the commonest education, too poor to buy books, should have accomplished what he did in less than forty years, unless there were some great reason for it?

"Let anyone, even a literary genius, after forty years of life, try to write a companion volume to the Book of Mormon, and then almost daily for a number of years give out 'revelations' by the score that internally harmonize one with another, at the same time formulate a system of doctrine for a new church, introduce many new principles, resuscitate extinct priesthoods, and formulate a system of church government which has no superior on earth.

"Would he succeed in making the system coherent? Could he influence scores of intelligent, wise, thoughtful, educated, religiously trained men, like John Taylor, Dr. Richards, and scores of others, besides attracting thousands to the fold of his church, as did Joseph Smith? Even if one were assured that the prophet was an imposter, that does not lessen the marvel. The mystery, the riddle, the problem, is even greater, than before. * * *

"I offer no explanation. * * *

"To deny such a man a wonderful power over the human heart and intellect is absurd. Only fanatical prejudice can ignore it. However he may be accounted for by the reasoning mind, Joseph Smith, the 'Mormon' prophet, was one of the wonders of his time. That he is not an enigma to his followers (as he certainly is to his critics) is only another proof of his wonderfulness."

I will read a part of section 135, Doctrine and Covenants:

"To seal the testimony of this book and the Book of Mormon, we announce the martyrdom of Joseph Smith, the Prophet, and Hyrum Smith, the patriarch. They were shot in Carthage jail, on the 27th of June, 1844. * * *

CITES ACHIEVEMENTS

"Joseph Smith, the prophet and seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God and has been the means of publishing it on two continents; has sent the fulness of the everlasting gospel, which it contained, to the four quarters of the earth; has brought forth the revelations and commandments which compose this book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of the Latter-day Saints, founded a great city, and left a fame and a name that cannot be slain. He lived great, and he died great in the eyes of God and his people; and like most of the Lord's anointed in ancient times, has sealed his mission and his works with his own blood; and so has his brother Hyrum. In life they were not divided, and in death they were not separated!

"When Joseph went to Carthage to deliver himself up to the pretended requirements of the law, two or three days previous to his assassination, he said: 'I am going like a lamb to the slaughter; but I am calm as a summer's morning; I have a conscience void of offense towards God, and towards all men. I shall die innocent, and it shall yet be said of me—he was murdered in cold blood.'"

THE ARIZONA TEMPLE

I rejoice in the testimony of the gospel of the Lord Jesus Christ. During the last year it has fallen to my lot to have the privilege of visiting from here to New York, and in the northern section of the country, and to have the blessed privilege of going into Arizona and there dedicating one more temple to the Most High God. I rejoice in the rich outpouring of the Spirit of the Lord that was enjoyed by those of us who had the opportunity of attending the dedicatory services of that temple. I rejoice exceedingly in the remarkable publicity that was given to us by the newspapers of Arizona. Never in the history of the Church has there ever been manifest a more friendly feeling toward the Latter-day Saints by those not of us than was exhibited by the good people of Arizona. They devoted page after page of their papers to an account of the erection of the temple, in publishing a sermon upon the vicarious labor for the dead, by Elder Joseph Fielding Smith, in giving illustrations and having interviews

of a favorable character. In addition the president of the Church and some of those who were at the dedication services were invited to meet with the legislature that was then in session, and the president of the senate made some very complimentary remarks regarding the splendid edifice—one of the finest buildings in Arizona. He also complimented the people themselves on their integrity and their remarkable accomplishments in that section of the country. I could not help but contemplate the difference in conditions as compared with the time when there was a feeling of animosity, almost of hatred, existing in the minds of the people of the state of Arizona, regarding the Latter-day Saints. I rejoiced in being able to pay tribute, in answer to the speech by the president of the senate, to the senators of the United States from Arizona and their defense of the “Mormon” people, and their uniform testimony of the integrity and devotion of our people.

PURCHASE OF HILL CUMORAH

Within a short time the Church has purchased the Hill Cumorah. The purchase embraces the farm where the hill stands, and the adjoining farm, which together with one that we had already purchased, including a part of the hill, gives us now the entire possession of the Hill Cumorah. I know that the hearts of the Latter-day Saints thrilled with pride when the announcement was made that we had secured this property. We now have the home where the prophet was born, and have erected a monument there. We now have the house and farm of Peter Whitmer, where the Church was born. We now have the Palmyra home. We have nearly all of the spots that are sacred in the history of the Church; and we rejoice in the financial condition of the Church whereby we have been able to accomplish these things.

TEMPLE WORK

I rejoice in the temple work that is being done, and I wish to ask the Saints to try to shape their affairs so that they can occasionally go to the temple. For years I felt that I was too busy to find a day or an evening in which to go to the temple. A little over a year ago I made up my mind that by planning my affairs, by staying away from lectures or concerts or theatres or operas, that I could go to the temple at least once every week and have ordinances performed in behalf of some of my loved ones who had passed away. By making up my mind that I could do this I had no difficulty whatever in going through the temple once a week during the entire year. Starting this year I felt that by a little extra effort I could go twice a week, and I have had no difficulty in doing this. True, I have had to miss, perhaps, an opera or theatre or some other function at which I should have liked to be present, but I have had no difficulty whatever during the past three months, in going to the temple twice a week, and when I can do so I go more than twice a week, so as to make up for the time when I am absent from the city. Up to the first day of April I had endowments to my credit of more than two a week for this year. We

can generally do that which we wish to do. A young man can find an immense amount of time to spend with his sweetheart; he can arrange his affairs to do that. We can arrange our affairs to get exercise in the shape of golf and otherwise; we can arrange our affairs to have amusements; and if we make up our minds to do so we can arrange our affairs to do temple work, judging from my own experience of the last fifteen months.

I pray that the Lord will inspire each and all of us to greater diligence in performing to the full extent of our ability the duties and the labors that devolve upon us in doing vicarious work for our dead.

A WONDERFUL DECLARATION

A very wonderful declaration was made by Moroni to the Prophet Joseph Smith one hundred and five years ago this coming September:

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord."

And the priesthood with all its powers, rights and privileges, has been restored to us. Elijah has come. I will not take your time to read from the 110th section of the Doctrine and Covenants, which declares that the Savior appeared to Joseph Smith and to Oliver Cowdery, and that Moses, and Elias and Elijah also appeared and conferred upon them all the keys of all the dispensations of the gospel that have ever existed upon the earth.

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

"If it were not so, the whole earth would be utterly wasted at his coming."

No more wonderful thing has ever been accomplished in the history of the world than the turning of the hearts of the children to their fathers. From the day this message was declared by Moroni to the Prophet Joseph, men and women all over the world have been organizing societies, hunting up their ancestors, and compiling genealogical records of their families. Millions of dollars have been expended for these purposes. I have spoken to and heard many times of men who have spent large sums of money to compile a record of their forefathers, and after it was compiled, when asked why they did it, they said: "I do not know; I was seized with an irresistible desire to compile that record and to spend money freely to do it. Now that it is compiled I have no special use for it." The Latter-day Saints value books of that kind beyond price or money, and when we seek earnestly, year after year, to gain knowledge regarding those of our family who have passed away without a knowledge of the gospel, I am sure the Lord blesses us in obtaining it. There is a little account of a remarkable and wonderful blessing bestowed in connection with the ancestors of my wife which is contained in the last issue of the *Genealogical Magazine*.

That the Lord may bless you and me and every soul that has an abiding testimony of the divinity of the gospel in which we are engaged,

to whom he has given a knowledge that he lives and that Jesus is the Son of the Living God, the Redeemer of the world, and that Joseph Smith was his prophet, to so order our lives that our light shining forth through the example of our lives may bring those who know not the truth to a knowledge of the gospel, is my humble prayer, and I ask it in the name of the Lord Jesus Christ, our Redeemer. Amen.

PRESIDENT ANTHONY W. IVINS

I feel very grateful to the Lord, my brethren and sisters, that through his mercy all of us who are assembled here this morning enjoy the opportunity of meeting together in general conference, upon the ninety-eighth anniversary of the organization of the Church.

Reference has been made by the president to the acquisition by the Church of the spot of ground in the state of New York known as the Hill Cumorah. It appears to me to be an event of such importance that I desire to devote the short time which is at my disposal this morning to a discussion of that subject. There have been some differences of opinion in regard to it, and in order that I might be correct in the statements which I make I have this morning finished a short manuscript which I would like to read—the first time, I believe, in my experience, that I have ever addressed a congregation in this manner, and I do it for the purpose stated.

OF MORE THAN ORDINARY IMPORTANCE

The purchase of this hill which President Grant has announced, is an event of more than ordinary importance to the membership of the Church of Jesus Christ of Latter-day Saints. The memories of the remote past which cluster round this sacred spot, its close association with the opening of the present gospel dispensation, which has resulted in bringing together this congregation of people, for without it this tabernacle would not have been erected, nor would we have been gathered here in worship today, and the thought which we entertain of the possibilities which its bosom may unfold, make the acquisition of this hill almost an epochal accomplishment in the history of the Church.

If our Bible chronology is correct, and it is at least the best we have, it was in the year 599 before the birth of Christ, our Lord, that Zedekiah was chosen to be king of Judea. His reign was of short duration, extending over a period of only eleven years. He was in rebellion against the Babylonian kingdom, and Nebuchadnezzar, king of Babylon, with his armies overran Judea, made Zedekiah prisoner, put out his eyes, killed his sons, and carried the king away captive to Babylon.

It was during the reign of this king that Lehi and his family, Ishmael and members of his household and Zoram, who had been a servant to Laban, left Jerusalem and began the journey which in time brought them to the American continent.

As a guide to their spiritual life these people brought with them that part of the Holy Scripture known to us as the Old Testament, which contained the first five books of Moses, the prophecies of Isaiah, Jeremiah and others of the ancient prophets. These records were engraved upon plates of brass.

TWO SETS OF PLATES

Soon after the arrival of these people and their establishment upon this continent, Nephi, the son of Lehi, was commanded to make other plates, on which a record of the history of his people was to be written. Two sets of plates were made from metal which was smelted from ores that abounded in the new world to which the Nephites had come; upon them Nephi commenced to record the history of his people. Both of these sets of plates which were made were called the plates of Nephi. Upon one set, which was called the larger plates of Nephi, the secular history of the people was kept, the reign of their various kings, their system of democratic government under the judges who were chosen by the voice of the people, and their wars and contentions.

A smaller set was made on which the religious history of the people was kept a record of their faith in God and the service rendered to him, their idolatry, the hand-dealings of the Lord among them, the predictions of their prophets and the persecutions which they suffered because of their faith in, and adherence to the doctrines taught by their fathers.

CAREFULLY PRESERVED

It was principally from these latter plates that Mormon made the abridgment which constitutes the volume known as the Book of Mormon. These records were carefully preserved, and passed through the hands of many different custodians before the history closed, which was more than four hundred years after the birth of the Redeemer of the world.

Besides these two sets of the plates of Nephi, and the brass plates which were brought from Jerusalem, there were twenty-four plates of gold, upon which was recorded a brief abridgment of the history of a people who came from Babylon to this continent long before the arrival of the Nephite colony. They left the old world at the time of the building of the Tower of Babel, about 2,200 years before the birth of Christ. It was from these latter plates that Moroni, the son of Mormon, transcribed that portion of the Book of Mormon known as the Book of Ether.

It was three hundred twenty-one years after the birth of Christ that all of these records came into the hands of Ammaron, who received them from his brother Amos, who was the son of Nephi, who wrote the Fourth Book of Nephi, which appears in the Book of Mormon, as the following shows—I am quoting here, as I shall continue to quote, from the Book of Mormon itself:

"And it came to pass that when 320 years had passed away, Ammaron, being constrained by the Holy Ghost, did hide up the records which were sacred—yea,

even all the sacred records which had been handed down from generation to generation, which were sacred—even until the three hundred twentieth year from the coming of Christ.

"And he did hide them up unto the Lord, that they might come again unto the remnant of the House of Jacob, according to the prophecies and the promises of the Lord. And thus is the end of the record of Ammaron."

AMMARON TO MORMON

One year later Ammaron called Mormon to him and gave him the following instruction:

"And now I, Mormon, make a record of the things which I have both seen and heard, and call it the Book of Mormon.

"And about the time that Ammaron hid up the records unto the Lord, he came unto me, (I being about ten years of age, and I began to be learned somewhat after the manner of my people) and Ammaron said unto me: I perceive that thou art a sober child, and art quick to observe;

"Therefore when ye are about twenty and four years old I would that ye should remember the things that ye have observed concerning this people; and when ye are of that age go to the land Antum, unto a hill which shall be called Shim; and there have I deposited unto the Lord all the sacred engravings concerning this people.

"And behold ye shall take the plates of Nephi unto yourself, and the remainder shall ye leave in the place where they are; and ye shall engrave on the plates of Nephi all the things that ye have observed concerning this people.

"And I, Mormon, being a descendant of Nephi, (and my father's name was Mormon) I remember the things which Ammaron commanded me."

Fourteen years after this charge had been given to Mormon he writes as follows:

"And now, the city of Jashon was near the land where Ammaron had deposited the records unto the Lord, that they might not be destroyed. And behold I had gone according to the word of Ammaron, and taken the plates of Nephi, and did make a record according to the words of Ammaron."

It will be observed that at this time only the plates of Nephi were removed from the hill Shim, by Mormon.

YEARS OF CONSTANT WAR

It was forty years later, as near as we are able to fix the date that Mormon again visited this hill, under different circumstances, as the following shows. Forty years had passed, forty years of constant war and bloodshed between the Nephite people and their enemies the Lamanites. The Nephites were fleeing before their enemies, taking all of the inhabitants with them when Mormon says:

"And now I, Mormon, seeing that the Lamanites were about to overthrow the land, therefore I did go to the Hill Shim, and did take up all the records, which Ammaron had hid up unto the Lord."

Mormon, after taking possession of the records, returned to the command of the Nephite armies. The sacred records, which had lain in the hill Shim for more than fifty years, were now in the custody of Mormon, and the Nephite people were fleeing before their enemies. Ten years later, ten years of hopeless struggle, Mormon again writes as follows:

"And I, Mormon, wrote an epistle to the king of the Lamanites, and desired of him that he would grant us that we might gather together our people unto the land of Cumorah, by a hill which was called Cumorah, and there we could give them battle.

"And it came to pass that the king of the Lamanites did grant unto me the thing which I desired.

"And it came to pass that we did march forth to the land of Cumorah, and we did pitch our tents round about the hill Cumorah; and it was a land of many waters, rivers and fountains; and here we had hoped to gain advantage over the Lamanites.

"And when three hundred and eighty and four years had passed away, we had gathered in all the remainder of our people unto the land of Cumorah.

IN THE HILL CUMORAH

"And it came to pass that when we had gathered in all our people in one to the land of Cumorah, behold, I, Mormon, began to be old"—this man, at this time was, past 70 years of age and was still the commander-in-chief of the Nephite army; "and knowing it to be the last struggle of my people, and having been commanded of the Lord that I should not suffer the records which had been handed down by our fathers, which were sacred, to fall into the hands of the Lamanites, (for the Lamanites would destroy them) therefore I made this record out of the plates of Nephi, and hid up in the Hill Cumorah all the records which had been entrusted to me by the hand of the Lord, save it were these few plates which I gave unto my son Moroni.

"And it came to pass that my people, with their wives and their children, did now behold the armies of the Lamanites marching toward them; and with that awful fear of death which fills the breasts of all the wicked, did they await to receive them."

THE FINAL DISPOSITION

So far as we have information this was the final disposition which was made of the records given into the custody of Mormon, from the plates of Nephi. This latter, with the addition of the Book of Ether, and the few chapters written by Moroni, constitute the record contained in the Book of Mormon.

All of the remaining records, Mormon tells us, were deposited in the Hill Cumorah.

That the Hill Cumorah and the Hill Ramah are identical is shown by the following: Moroni, in the Book of Ether, says:

"And it came to pass that the armies of Coriantumr did press upon the armies of Shiz—he is telling the story now of this first people who came to the American continent from the Tower of Babel—"that they beat them, that they caused them to flee before them; and they did flee southward and did pitch their tents in a place which was called Ogath.

"And it came to pass that the army of Coriantumr did pitch their tents by the hill Ramah; and it was in that same hill where my father Mormon did hide up the records unto the Lord, which were sacred."

The passages which I have quoted from the Book of Mormon and the more extended discussion of this subject by Elder B. H. Roberts which was published in *The Deseret News* of March 3, 1928, definitely establish the following facts: That the Hill Cumorah, and the Hill Ramah are identical; that it was around this hill that the armies of both the Jaredites and Nephites, fought their great last battles; that it was in this hill that Mormon deposited all of the sacred records

which had been entrusted to his care by Ammaron, except the abridgment which he had made from the plates of Nephi, which were delivered into the hands of his son, Moroni. We know positively that it was in this hill that Moroni deposited the abridgment made by his father, and his own abridgment of the record of the Jaredites, and that it was from this hill that Joseph Smith obtained possession of them.

PART OF THE RECORD SEALED

Only a portion of the record which came into possession of Joseph Smith was translated, and is contained in the present edition of the Book of Mormon. Part of the record was sealed, which he was forbidden to translate. The first Nephi, foreseeing that which would occur among the descendants of his father, has this to say:

"And it shall come to pass that the Lord God shall bring forth, to you the words of a book, and they shall be the words of them which have slumbered.

"And behold the book shall be sealed; and in the book shall be a revelation from God, from the beginning of the world to the ending thereof.

"Wherefore, because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abominations of the people. Wherefore the book shall be kept from them. * * *

"And the day cometh that the words of the book which were sealed shall be read upon the housetops; and they shall be read by the power of Christ; and all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be, even unto the end of the earth."

FROM THE BOOK OF ETHER

The footnotes concerning that which I have read refer us to the book of Ether from which I desire to read a few paragraphs.

"And the Lord commanded the brother of Jared to go down out of the mount from the presence of the Lord, and write the things which he had seen; and they were forbidden to come unto the children of men, until after he should be lifted up upon the cross; and for this cause did king Mosiah keep them, that they should not come unto the world until after Christ should show himself unto his people.

"And after Christ truly had showed himself unto his people he commanded that they should be made manifest.

"And now, after that, they have all dwindled in unbelief; and there is none, save it be the Lamanites, and they have rejected the gospel of Christ; therefore I am commanded that I should hide them up again in the earth.

"Behold I have written upon these plates the very things which the brother of Jared saw; and there never were greater things made manifest than those which were made manifest unto the brother of Jared.

"Wherefore the Lord hath commanded me to write them; and I have written them. And he commanded me that I should seal them up; and he also hath commanded that I should seal up the interpretation thereof; wherefore I have sealed up the interpreters, according to the commandment of the Lord.

"For the Lord said unto me: They shall not go forth unto the Gentiles until the day that they shall repent of their iniquity, and become clean before the Lord. * * *

"And now I, Moroni, have written the words which were commanded me, according to my memory; and I have told you the things which I have sealed up; therefore touch them not in order that ye may translate; for that thing is forbidden you, except by and by it shall be wisdom in God."

AWAITING THE TIME

This sealed portion of the record which came into the hands of Joseph Smith but was not translated by him so far as we are aware, the abridgment made by Mormon, the record of Ether, and the other sacred records which were deposited in the Hill Cumorah, still lie in their repository, awaiting the time when the Lord shall see fit to bring them forth, that they may be published to the world.

Whether they have been removed from the spot where Mormon deposited them we cannot tell, but this we know, that they are safe under the guardianship of the Lord, and that they will be brought forth at the proper time as the Lord has declared they should be, for the benefit and blessing of the people of the world, for his word never fails.

According to the Book of Mormon many hundreds of thousands of people fell in battle around this hill, and the immediate vicinity. It was here that two once powerful nations were exterminated so far as their natural existence was concerned. It was here that these nations gathered together for their last great struggles.

UNTIL THE LAST

These people were human, as we are; they carried with them their most precious possessions until the last, and when the end of the mighty struggle came, and the result was in doubt, they hid them away in order that they might not fall into the hands of their enemies.

Without doubt these treasures lie concealed today, some of them, at least, to be brought forth in the not distant future. How soon this will be we do not know, but this is certain, we are more than a century nearer that time than we were at the time when Joseph Smith took from their resting place in the Hill Cumorah, the plates from which he translated the contents of the Book of Mormon.

All of these incidents to which I have referred, my brethren and sisters, are very closely associated with this particular spot in the State of New York. Therefore I feel, as I said in the beginning of my remarks, that the acquisition of that spot of ground is more than an incident in the history of the Church; it is an epoch—an epoch which in my opinion is fraught with that which may become of greater interest to the Latter-day Saints than that which has already occurred. We know that all of these records, all the sacred records of the Nephite people, were deposited by Mormon in that hill. That incident alone is sufficient to make it the sacred and hallowed spot that it is to us. I thank God that in a way which seems to have been providential it has come into the possession of the Church.

I bear witness to you that the words which I have read here, quoted from the Book of Mormon, which refer to the future, will be fulfilled. Those additional records will come forth, they will be published to the world, that the children of our Father may be converted to faith in Christ, our Lord and Redeemer, through obedience to the doctrines which he taught. May God our Father hasten that day, is my humble prayer, and I ask it through Jesus Christ. Amen.

A duet, "An angel from on high," was sung by Claude Cornwall and Ellen Copening Ferrin.

SYLVESTER Q. CANNON

Presiding Bishop of the Church

It is a surprise to me, my brethren and sisters, to be called upon this morning to address this great congregation. I rejoice with you, however, in the privilege of being present and of listening to the testimonies, the instructions and the inspiring remarks made by those who have spoken. I appreciate the fact that this work is the work of the Lord and that it is growing. I was reminded while President Grant was speaking, that in examining the statistics for some years past, I notice that the membership of the Church today is over four times as great as it was fifty years ago, and in other respects the work of the Lord is growing and prospering.

Yet I realize, also, that there is great room for progress and improvement in every line of activity. If it were not so we would not be the people of the Lord, because he expects of his people that they shall improve and increase in good works and in activity continually. We are told that the Savior said to his disciples upon one occasion: "Be ye therefore perfect, even as your Father in heaven is perfect." I appreciate the fact that this life is a life of progression, of improvement, of learning, and of the application of that learning to the problems of life and to the bettering of conditions among humanity.

We have heard this morning the statement from President Grant of the work that has been done in a financial way in the benefiting and the blessing of the people of the Church and of mankind. As to the money expended from the tithes during the past year, considering the membership of the Church and the conditions of the people, I venture to say that there is no other organization in the world that disburses such an amount of money as does this Church. I venture to say, also, that there is no other organization that is expending it as efficiently as the Church is doing. This is because of the fact that practically all of the money employed for charitable purposes, for missionary work, and for the construction, operation and maintenance of the meetinghouses and chapels throughout the Church, is expended in a very economical way, largely through the voluntary, cooperative effort given by the people.

I am reminded of a statement made in a government census report just received at our office a few days ago, of one of the organizations in this country—a national organization of a charitable nature—wherein it is shown, as I remember it, that less than 25% of the money expended by that organization was used for benevolences. The remainder of it was used for salaries and for other purposes. Some was used for building construction and maintenance, but a large proportion of it was used for other than benevolent purposes, for which it was primarily raised.

We have had in this state recently a Community Chest drive. The Community Chest is an organization that is recognized as being necessary, and more efficient and helpful than is the case where individual drives are undertaken by various agencies. The result of the drive has been to accumulate funds amounting to about \$150,000, for something like nineteen agencies, and for the administration of that organization. The members of the Church appreciate the fact that this is a desirable thing for the community needs.

I would like to call your attention, however, to the fact that, in addition to what has been done by the Community Chest this year and last year and the previous year, the members of the Church living in these city stakes, and the Church itself, have given directly for charitable purposes in this city each year an amount equal to that raised for the Community Chest. In addition thereto there has been spent something like \$30,000 for other purposes for which various agencies of the Chest are instituted. In other words, over \$180,000 was given and expended in this city by the Church last year for such purposes as the agencies which the Community Chest is undertaking to support. And, of the money donated for charitable purposes every cent of that which was given, went directly for the purpose for which it was intended. A great volunteer effort was given by the people of the Church.

I think there is no other organization in the world that is willing to give the service or to make the sacrifices manifest by the people of this Church. This is not to be ascribed to the people of themselves, but to the influence of the Gospel upon them. I would like to read a word or two from the scriptures. Jesus in teaching his disciples on one occasion said:

"If any man will come after me, let him deny himself, and take up his cross, and follow me.

"For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

In another place the Savior gave a parable in which he describes a man who has acquired means:

"The ground of a certain rich man brought forth plentifully:

"And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

"And he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods.

"And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry.

"But God said unto him, Thou fool! this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

"So is he that layeth up treasure for himself, and is not rich toward God."

I think that one of the most objectionable conditions which prevails in the world today is that of selfishness and greed. It has caused

more hatred, strife, bitterness and warfare among men than almost any other thing, so far as my understanding goes. Even today in this nation we are experiencing evidences of such conditions and actions on the part of men in endeavoring to build up their own fortunes at the expense of the welfare of the community. The people of the nation are aroused, I think, to a certain extent at least, to an appreciation of the seriousness of this condition. Prosperity tends very often to lead men away from a spirit of unselfishness. As they acquire means they tend to become, very often, greedy and selfish, and concerned only with their own welfare. I believe it was the Apostle Paul who said that the love of money is the root of all evil. Surely, when men set their hearts and their minds solely to the acquirement of wealth, there is great danger of their losing the perspective of things that are more important in life.

In contrast to the excessive desire for self-aggrandizement which is all too common in the world, is the spirit of charity and sacrifice, of love and consideration, which is the spirit of the Gospel of Christ. The Latter-day Saints are a people who have been trained to sacrifice. They have been trained to understand the principles of the gospel which the Lord has established, which requires sacrifice. There is no principle that is invoked today in the Church, or that is to be found anywhere, that is more equitable, more efficient, or that helps more to promote the spirit of humility, faith and stewardship on the part of men, than does the principle of tithing and of offerings.

The Lord has given these principles to us that we may learn to sacrifice, that we may learn to overcome selfishness, and that we may learn to appreciate the fact that the things which this earth possesses and the things which we have in our possession are the Lord's. We can use them only during this life, and we ought to be willing to cultivate the spirit of giving one-tenth, at least, of our increase, for the welfare of his work. I can think of no other organization, or no other possibility of cooperation in so efficient a manner as that which is possible in this Church, through the paying of tithes and offerings whereby the means obtained through cooperative effort can be employed most effectively for the welfare of the people.

I do not know of any other organization that is engaged to the same extent as this Church, comparatively, in the building of temples, chapels, and recreation places, where the people can enjoy the spiritual, social and recreational features that are afforded by the Church. I visited one ward recently—a little ward comprising four hundred people—which, with the help of the Church, had erected a meeting-house that cost, I think, \$70,000. The four hundred members in that ward, almost all of them, had lost their homes largely because of adverse conditions in the farming industry and the lack of a market for their farm produce. Yet they had themselves donated in money and in labor nearly one-half of the amount I have stated. Can you appreciate what a sacrifice is made by those people? Sometimes I think we are inclined because of our desire to build fine meetinghouses, to

possibly overreach ourselves and put a greater strain upon the people than is desirable or necessary. But the people seem willing to do these things.

There is no premium on poverty. The faithful observance of the law of tithing does not impoverish those who practise it. On the contrary, it is a principle of blessing and increase. The Lord desires that his children shall prosper temporally as well as spiritually. But prosperity, whether temporal or spiritual, need not prevail at the expense of the other. Tithing is the most important principle now to be obeyed for the building up of the work of God in a financial way. It is the first donation expected of us in the advancement of his work. If all men and women throughout the Church who are earning would faithfully pay their tithes, the Church would have the means to do the things which are required without some other donations. In other words, the people would not have to donate additional means for meetinghouses if the members generally would observe the principle of tithing.

Now, as I stated, this principle is one that develops in men faith in God. It develops spirituality. Strange as it may seem to some, it is one of the most potent means by which we evidence our real faith in the Lord and in his work; for we give evidence of our faith by our works. We realize the fact that we are his children, that we are here but for a time, and that we can take none of the goods that we possess away from this earth. It is important that we should employ the means we may possess in a most effective manner for the welfare of our fellowmen as well as our own good.

Finally, observance of the law of tithing develops in us a spirit of economy and thrift, and of care in the handling of our own affairs. It helps us to overcome selfishness, and to be considerate of our fellowmen. It promotes the spirit of cooperation. It develops greater faith in the Lord and his work. And it will make this a land of Zion to us.

I have noticed repeatedly, and I think it is generally true, that those who are conscientious tithepayers are the ones who are able to meet their obligations fairly, and to make steady progress. They are blessed sufficiently at least to fulfil their obligations and to get ahead. The Lord blesses them and they enjoy spiritual as well as temporal blessings. I pray that the Lord may help us as Latter-day Saints to so live that we may be worthy to receive his blessings, through the development of the spirit of sacrifice, and the observance of this and every other principle of the Gospel. With all the prosperity that we may enjoy, and the general improvement in our financial conditions, may we still continue to maintain faithfully that principle, and may we go forward and cultivate in our hearts the feeling that we are stewards of all we possess, and that we hold it in trust for the Lord and his work. May we develop the spirit of dedicating that which we possess for the building up of his work! I pray the Lord to bless us to this end, in the name of Jesus Christ. Amen.

REY L. PRATT

Of the First Council of Seventy and President of the Mexican Mission

I am very happy, my brethren and sisters, to be in attendance at this conference, and to have the opportunity of adding my testimony to those that have been borne and that will be borne to the divinity of the work in which we are engaged.

While listening to the opening remarks of President Grant, my mind reverted back over the history and the accomplishments of the Church in the years that have passed, since it was organized in this dispensation in which we live. Truly, it is marvelous to contemplate the work, the development and the faith of our people. It is marvelous to note how the Church has extended, and how rapidly the stone that is destined to fill the whole earth, spoken of by Daniel the prophet, is rolling forth. It is marvelous to contemplate the wonderful foundation that was laid through the Prophet Joseph Smith for the Church to build upon. Accurately was it all laid out and designed. It would seem that there might have been some things instituted in the beginning that would have needed correction as the work proceeded. That certainly would have been the case, had not this work been established through and by the inspiration of our Heavenly Father to his chosen prophet. There has been laid for the Church and this people a foundation upon which they have builded without wavering, a foundation of faith that has withstood all of the trials and the tribulations and the persecutions and the drivings to which the Church has been subjected. The hymn that propounds the question, "How firm a foundation, ye saints of the Lord, is laid for your faith in his excellent word," is answered by the growth and the development and the continuity of the Church that was established through the instrumentality of Joseph Smith. I rejoice in this foundation of faith that has held our people together, and that has kept us going through all these years that have passed. I read with marvel in my heart the deeds of valor and of heroism enacted by our pioneer parents who came to this land. I stood again, the other day, on the site where Brigham Young made that memorable remark: "This is the place!" I had just crossed a desert country, overland from El Paso, passing through parched and barren lands, and through sections that were inland seas in years long passed, the ground parched and cracked, and as I stood there I thought that I could visualize what this country must have looked like at that time. Yet, by the vision that was given, through the inspiration of the Lord, his prophet was able to say: "This is the place." And the foundation of faith laid in the hearts of the people of the Church was sufficient to make them believe it and to build upon it, so as to withstand the privations, the trials and the hardships incident to the conquering of this land. What a miracle has been wrought! This is a veritable garden spot; a beautiful city has arisen on that wasteland.

I recalled, this morning, hearing my father tell me of his boy-

hood days, when grandfather was away on a mission, and grandmother's meager earnings as a dressmaker were not sufficient to supply what was necessary to eat. They roamed these barren hills to gather segos, thistle tops and red root, and from those things, many and many times, made out their meager meal. It is marvelous to contrast those conditions with what we see today. But I maintain, my brethren and sisters, that men would not have done that without vision; men would not have done that without a foundation of faith that made them know, beyond all doubt, that this is the work of the Lord, and that they were in his service. They knew that out of their labors would grow the very things that we, their children, witness here today.

The question to me, my brethren and sisters, is, How firm a foundation is there laid in the work of the Lord for my faith? Will I be able to endure to the end? Will I be able to meet the changing conditions that I find in my life? I am not called upon now to do those things that I had to do as a boy, for I went into a new land and had to make fences, build ditches, kill snakes, ride the cattle range, and do many things that neither I nor my children are called upon to do now; but I meet conditions, my brethren and sisters, that test and try my faith. Will I be able to live and maintain my integrity and continue to build upon the faith of my fathers? Will I continue to build upon the broad foundation that is laid for our faith in the work of the Lord? We are living in an age of skepticism. We are living in an age of doubt. We are living in a day when men in all parts of the country doubt even the existence of our Father in heaven. Statistics reveal the fact that in these United States half of the population, practically, are without organizations in a religious way. They are unchurched; they have no particular affiliation with any religious denomination. I do not say, nor do I believe from my contact with them, that they have no faith in God, but they are not anchored, they are wandering, stumbling, as it were, at noonday, feeling for the wall, as does the blind man. This, my brethren and sisters, is because of the skepticism that has grown up, because of the false teaching in regard to Christ and his mission, and in regard to the gospel that was established as the means of salvation to our Father's children in the world. Will we be led away by the teachings of these men who are teaching false doctrine, or can we maintain our faith and our integrity in this glorious gospel? We have a marvelous mission, my brethren and sisters, to carry this work into the world. There are thousands and thousands of people, millions of them, who are not conversant with the principles of the gospel. As I have said, they do not believe that there is a religion upon the earth which is divine, and still there is something in their hearts, something within them that reaches out, and they are longing for something tangible, for something real, that they might know where the word of God is. Within our keeping is the responsibility of carrying this great message of the restored gospel to them.

I bear you witness, my brethren and sisters, that we have the truth. I am satisfied, beyond a doubt, that the Book of Mormon was found in the Hill Cumorah, which hill has been acquired by the Church. I rejoice in this. I knew long before last summer that the Book of Mormon was true. I have studied it, I have pondered upon it, I have read it again and again in two languages. I have taught the people among whom I have been called to labor that it is true; but last July, for the first time in my life, I had the opportunity of standing upon that hill, and I endeavored to visualize what transpired there one hundred years ago. In my heart, I prayed to the Lord that I might have a witness there that the book is true, that the record had been taken from that sacred ground. I bear you my testimony that I know, as well as I know that I am looking into your faces, that the angel Moroni stood there with the boy prophet and handed to him those records. I bear you my testimony that I know that that boy, by the inspiration of the Lord, translated that record, and we have it as a witness for God in the earth today. The gospel, in its fulness, is contained in that sacred record. I would that the people of the Church would study it more than they do. I had occasion to make frequent inquiry, during the last year and a half, among our missionaries who came into the mission field as to their having read and studied that book before they came out. I find, my brethren and sisters, that there are far too many of them who have not given it serious consideration, and have not studied it. I rejoice in the fact that there is in the Church a disposition now, among the auxiliary organizations, to get the youth of Zion to read the Book of Mormon. You cannot read it without believing it is the word of God, and that it has been given to us for a purpose. I rejoice in the opportunity that has come to me to labor with the people whose ancestors wrote it. I bear you my witness that the Lamanite people are of Israel. I bear you my witness that they are descendants of those men who wrote that book, and I wish to do my part in their behalf. I wish to be instrumental, in the hands of the Lord, in bringing back to them the glorious knowledge that gives such joy to me,—that the Book of Mormon is true, that it contains a record of their forefathers, that it will teach to them the principles of the everlasting gospel, and that, by following those teachings, they may be saved in our Father's kingdom.

We have the Bible, a wonderful record which we all appreciate, as well as the Book of Mormon. But I wonder, as is propounded in the 29th chapter of Second Nephi, whether we have reflected whence we obtained the Bible? We obtained it through the Jewish nation. It was the Jews who wrote it, and the Book of Mormon asks the question: What credit do the Gentiles give to the Jews for the Bible that they appreciate so highly? Do we esteem them as we should? Do we reach out to them, as we should, in an endeavor to make true and to bring to pass the glorious promises of restoration for the Jews, as contained in the Bible? Likewise, do we, as a people, realize, to the

full extent, our obligation to the children of those who wrote the Book of Mormon? Do we always feel inclined to reach out to them and endeavor to make possible and to bring to a reality and to fulfilment the promises of the Lord made to those people, as recorded in that book?

I rejoice in the testimony that I have, that the gospel is true. My desire is to serve, in my humble and weak way, so long as the Lord requires my service. I desire that my family shall be found employed and engaged in service to our Father in heaven and to his Church. There is nothing else in all the world that I love so much as I do my family, my children. To me they are very dear, and I desire them to grow up in an environment where they shall have this same faith, and where they shall have this same testimony. I desire them to have an opportunity to serve in our Father's kingdom also. I love the young men and the young women whom the Lord has sent out to labor with me, during the past twenty-one years, in the missionary field. I feel a kinship to them, almost equal to that which I feel toward my own boys and girls. I rejoice when I see them go home in faith, and engage actively in the ministry there; and I rejoice, beyond measure, to have an experience such as I had just the other day, when a young man walked into my office, for I had not received word that he was coming or why he had come. When I asked him, "How long are you going to stay?" he said, "I have come to serve again as a missionary, for six months, in this mission." Twenty-one years ago he served as secretary in the Mexican mission. He has grown and has developed during those twenty-one years. He is more efficient today than he was then. I rejoice to see them come back, not only with their spirits as bright as when they left, but with renewed energy, with renewed intelligence, and better qualified to deliver the great gospel message.

Let us assume the responsibilities that are ours, my brethren and sisters, in the spread of the gospel. Let us be mindful of the fact that we must teach by example as well as by precept. The Lord help us to do so, is my prayer, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

The following telegram has been received from S. N. Kunz of Montpelier, Idaho:

"We are hearing the opening services by radio more distinctly than we usually do in most sections of the Tabernacle."

The congregation sang, "Redeemer of Israel."

The closing prayer was offered by Elder Heber J. Burgon, president of the East Jordan stake of Zion.

The meeting adjourned until 2 o'clock p. m.

AFTERNOON MEETING

Promptly at 2 o'clock p. m. President Heber J. Grant opened the meeting by announcing that the congregation would sing the hymn, "O ye mountains high."

After the singing, the opening prayer was offered by Elder David A. Broadbent, president of the Wasatch stake of Zion.

A quartet sang "The choice seer," solo part by Charles C. Martin.

PRESIDENT HEBER J. GRANT

There will be held, the first of next week, in San Francisco, the annual convention of the Boy Scouts of America. I promised myself the pleasure of being there, but circumstances prevent me from going.

As most of you are aware, the states of Utah and Idaho have taken a very active part in this movement, as a great many of our boys belong to the Boy Scouts of America.

We are honored today with the presence of Dr. Roy O. Wyland, who is the Director of Education of the National Council of Boy Scouts of America. We will now have the pleasure of hearing Dr. Wyland.

MR. ROY O. WYLAND

Director of Education, National Organization, Boy Scouts of America

President Grant, my fellow countrymen, and brothers in Christ: As I came upon this platform I breathed a prayer that God would give me words of wisdom that I might speak to you a message which will help to further the splendid work that you have been doing and that you are now doing for the youth of the Church of Jesus Christ of Latter-day Saints.

I am exceedingly happy to stand upon this platform and to bring you greetings from the National Council of the Boy Scouts of America; and, if possible, to give you in part, a vision of the vitality, of the rapid spread, and of the effectiveness of the work of an organization which is great because other people throughout the world are manifesting the same definite interest, though probably not in so wide a degree, as you are here in Utah and throughout your magnificent Church in the work of this movement as a means of service to their boyhood.

Behold a modern movement of the knighthood of youth which enrolls in its membership each year more than a quarter of a million boys who never were Scouts before; a movement which, in eighteen years, has enrolled approximately three million boys, and three-quarters of a million men who have given volunteer leadership to make possible a larger service to the youth of the nation; a movement which, in the year 1927, had an enrollment of about four million boys and 186,000 men; a movement which reaches out into the open spaces to serve the boy upon the farm with a Lone-Scout program, which he receives

through the mail, through the Lone-Scout Patrols which are carried on in the homes of the farmers (his neighbor boys gather with him around the fireside during the long winter months); a work which reaches unto our colored boys in the South, in a division which has recently been established with the colored youth of the nation! It is a program which reaches into the life and thought and feelings of every class and type of people, of every political and religious party in the United States, and is universal in its scope.

I do not know whether you can appreciate what four-million membership looks like. I cannot see that many people. The truth of the matter is, I never before in my life looked into the faces of an audience so large as this. This is the largest inspiration that has ever come into my life in facing a group of representative men and women. But imagine, if you will, a group of four million boys and men. If you would gather that great group of boys and men on Long Island and march them, in single file, across Brooklyn Bridge and up Broadway and along the Storm King Highway to Albany and to Buffalo, on to Toledo, Chicago, Omaha, Cheyenne, Salt Lake City and San Francisco, when you had gathered two hundred thousand Scouts at the Golden Gate, at the Palace of the Legion of Honor, with a marching column three thousand miles across this continent, you would still have more than two hundred thousand on Long Island that had not yet crossed Brooklyn Bridge. That is the membership of a movement, a crusade, a modern knighthood of youth that has spread throughout this land in the brief space of eighteen years, which adds to its membership a little more than one hundred thousand each year.

Scouting is not confined to America. In the eighteen years it has been saturating this country, Scouting has reached out to the civilized world, and today we have a membership in the other nations which totals about four millions. Forty-three of our leading civilized nations have national Scout associations. Every four years they send representatives to the international jamboree, where a great concourse of boys (some fifteen to sixteen thousand) meet on the same common field, not a battle field, thank God, but on the field of friendly endeavor, to demonstrate the achievements of Scouting, in the forty-three civilized nations, which forms an international brotherhood, reaching out beyond the points of our mother-land, and gripping the hand of our brother Scouts in our brother-lands around the world. These Scouts of all nations are learning to be brothers, to understand one another, to respect one another, to sympathize with one another, and to look through the eyes of a brother Scout into the problems and lives and sympathies and rights of other Scouts and other nations the world around.

We believe that we are laying the foundation and furthering a movement of world brotherhood in this splendid, magnificent boy movement which has swept the nations of the world.

But Scouting is not confined to the forty-three nations. There are Scout troops in some twenty or more other nations, where there has

not been sufficient organization, as yet, to establish a national organization, but Scout troops are there organized and are carrying out their method of Scouting in their own way, looking forward to the time when they will be sufficiently strong to organize a national association and to become part of the international fellowship of Scouting. So the sun, in all its course, never ceases to shine upon the uniform of the Boy Scout of the nations of the world, and that is a picture of this movement of Scouting throughout the world.

We have just produced a new handbook for boys, which went to the press in the first week in November, 1927. We ordered a half million copies as the first part of a million order. The printers were so much surprised at the size of the order that they looked into the records to find if any other order of its size, had ever been given, and they found that it was the largest single order of any book or form that had ever been given to any publisher. We have already sold five hundred thousand copies, and the other day, before he left New York for San Francisco, Mr. West placed an order for two hundred thousand more copies of the new handbook, to satisfy a need that is evident within four months from the time that the book was given to the public. The old handbook went through thirty-seven editions in seventeen years, and three million one hundred thousand copies were circulated. There is only one other book in print that has had as wide a circulation among the people of any civilized land as our handbook, and that is the Christian Bible, the circulation of which is many times more than that of our handbook, but we hold second place.

I have indicated these high spots in the power and influence and rapid spread of Scouting, only to impress your mind with the vitality of this movement. You have been aware of the vitality of the Church. I have also been aware of the vitality of the Church. I have read several of the books on "Mormonism." I have been impressed with your method of organization. I have been impressed with your rapid spread. I have been more impressed by what I have seen and felt here today than by anything I have ever read or seen of the vitality and power and onward sweep of the great Church of which you are a part.

I should like you to have a vision of the vitality of the Church and the vitality of Scouting tied up together in one union for the service of the youth of this nation. I should also like you to feel the power that can be carried forward through the combination of religion in the life of adults tied up with the program of vitality in the life of youth, so that the leadership and the power and example of adults can be brought to bear and made effective in the life of youth.

Scouting vitality may be accounted for on three counts: First, its appeal to the boy because of the great out-of-doors that it brings into his life, the skill, the information, the fun and the fellowship and all that goes into it, and its romance and friendship that makes it appeal to the boy. Scouting vitality is accounted for secondly on the basis of its appeal to men because of the physical benefits and vocational

guidance, the clean recreation, the clean reading program, the citizenship training, the character building, the initiative, the courage, the manhood and the recognition that bring into the lives of boys those principles which make reliable citizens. There you have two appeals. But there is a third one, which many people do not see, and that is the appeal which Scouting makes to the institutions which carry on this program as a part of their programs; for you must realize that Scouting does not go out to the world to propagate itself. It is propagated by those who believe in it, and those who believe in it and carry it forward, in a great majority of cases, are those who make up the churches of America. It has been my responsibility and supreme opportunity to be the liaison between the Boy Scout movement and the churches of all states in this land, and I have had a delightful fellowship with men of all religions and all faiths and creeds and have been able to help tie into the program of the various church bodies the activities which Scouting offers in better service to their boyhood.

We believe that Scouting has succeeded in America. We not only believe but we know it has succeeded in America far beyond its success in any other country; so much so that we can match the entire Scouting population of all the races of the world with our Scouting population, because of the fact that the churches of America have taken Scouting and made it a part of their program in the service to youth. More than sixteen thousand of our twenty-seven thousand Scout troops are in churches. The church furnishes the leadership; it furnishes the places in which to meet; it furnishes supervision; it names the troops; it names the Scoutmasters, and the local church controls the Scout program through its own leadership. They administer the leadership; they sponsor and carry on that program. The Boy Scout movement has started out to carry on a program gathered around a certain ideal, a beautiful conception of an ideal,—a soul; and that soul is expressed in the Scout oath involved, and will make the movement live.

The churches of America have supported our movement because they feel that the soul of Scouting, as expressed in the Scout oath and law, is thoroughly in line with the objectives of the church. For example, at the north pole of the Scouting compass, we have placed, duty to God; at the point of the rising sun, we have placed, duty to country; at the point of the genial south, we have placed, duty to our fellow-men; and at the point of the setting sun, duty to self. And these are the words of the Scout Oath:

"Upon my honor I will do my best—

"1. To do my duty to God and my country, and to obey the Scout Law.

"2. To help other people at all times.

"3. To keep myself physically strong, mentally awake, and morally straight."

Between duty to God and duty to country, a Scout is trustworthy, loyal and helpful.

Between duty to country and duty to others, a Scout is friendly, courteous and kind.

Between duty to others and duty to self, a Scout is obedient, cheerful, and thrifty.

Between duty to self and duty to God, a Scout is brave, clean and reverent.

And there you have, swinging around the Scout compass, the sixteen points, beginning with duty to God, and coming back again to duty to God, in the twelve Scout laws. So the ideal of Scouting and the objective and aim of the church are one. And so the church has taken Scouting to its bosom to carry forward its program.

There are four or five reasons why the church offers the best home to the Boy Scout troops. I should like to name these and further impress upon you the responsibility you have, as leaders of the church, to carry out in the lives of these boys in the church the spiritual program you have for your boys, and supplement the activities program which Scouting offers to them.

The church is the best home for a Scout troop, first, because it has the moral and spiritual atmosphere in which boys should grow up. As no other institution, it has the soul and spirit life which surrounds the place and which surrounds the boy whose life centers in the church. Then again the church has the man power with the right character, the right spirit, the right vision, who are worthy to be leaders of boys: and that character and that spirit and that vision are more important to the boys than are all the skill and information you can ever get over through the Scout handbook or any other handbook you may find. In the third place, because of the spiritual atmosphere and the right example of men, the church in the community has the confidence of fathers and mothers in the community as no other institution has that confidence; and, because of that, it will have the support of fathers and mothers in a community as no other movement will have. In the fourth place, the church can complete in the lives of these boys a program of religious education which Scouting cannot give. We deal with the great body of the Catholic church and are officially represented in their circles, and our program is carried forward under the supervision of their cardinals, archbishops and bishops. We are represented also in about thirty or forty of the protestant denominations in America, and our program is carried forward by them to their groups. We are also represented in the Jewish groups of America by their committee, and so on. We cannot let the Boy Scout movement pass out anything of a definitely religious program to these groups, but expect these groups to take up our program of activities and carry it alongside, and tie in with it, and bring to bear upon the lives of their own boys, the spiritual message, the spiritual ideals, the spiritual life, the religious life of the church of which the troop is a part.

But there is another reason why we want our Scouting tied into the church, and that is because of the thought, that no matter how effective a Scouting program may be in the lives of boys, we know it is a temporary program, which may serve the boy in the period of his youth and early adolescence, as he grows to manhood, but it is only

a brief period. You know, if you take a man along that period, ever so well, for two or three years, and leave him there without support and without foundation, without anything to help him to carry on, you have not done him any more service than if you started to carry a man across the country, to a town beyond, and lost him in the prairie or in the woods, or marooned him on a desert island. That is not helping a man to attain his destiny.

But what has the church? The church has a program that ministers for the boyhood under its mother arm, that carries on through his growing period of life to manhood and maturity and old age and down to the grave. The church has a program that ministers all the way along. Scouting is brief in its period with the boy. If we can tie up Scouting with a boy, we will tie up the boy with his church and with his God, and then this program will carry on in his life, and the church will be there to sustain and bless and support him to the end and out into the life to come.

One last word and I am through. I am happy to bring you word that the Church of Jesus Christ of Latter-day Saints is using the Boy Scout program in a larger way than any other church in existence. I am happy to tell you that there are 846 troops among the Latter-day Saints; that you have a larger per capita of Scouts in your membership than any other religious body on record. I am happy also to tell you that, in the State of Utah, you have a larger percentage of Scouts in the boy population than any other state. And I am happy also to tell you that the reason for this is because you have a closer tie-in and community correlation with Scouting in the Church of Jesus Christ of Latter-day Saints than in any other church as a church body. You have absolutely correlated and included Scouting with your program for young boys. I am happy to say also that a large part of that success is due to the fact that you have had a leadership in your Church, in the personality of Mr. Oscar A. Kirkham and Mr. Datus E. Hammond and other executives, sponsored by your able President and members of the Council of Twelve, sponsored also by your local bishops, and carried on by your local wards and stakes throughout this country, that has given a volunteer and a loyal leadership and support that is unequalled by any other religious body in America. And I say that because I know, because I study the records of all of them. I close by saying that I pray God that, through our Lord Jesus Christ, the work of Scouting and youth in this Church may be carried on and live forever.

ELDER STEPHEN L. RICHARDS

I am sure that we all rejoice in the encouragement and satisfaction which we have just received. We could well say to the eminent gentleman who has just addressed us that nothing could be said to give us greater and more lasting satisfaction than that our youth are learning principles of righteous conduct and are being trained in the Gospel of Christ, preparatory for duties as citizens of the country, and for their service to fellowmen and God.

A MESSAGE OF JOY

I do not know that I can adequately convey to you a message that is in my heart today. I have felt that we have a duty, a paramount duty to all the world and to the Church to interpret the Gospel of Jesus Christ in a manner which shall appeal; to reveal the joy of it.

Today is Good Friday, a day which is set apart in Christendom in memory of the crucifixion of the Savior of the world. I have seen several representations of the personality of Christ portrayed on the stage, and more recently portrayed on the moving picture screen. I cannot remember that in all these representations I have ever seen the Christ made to appear happy. I have seldom if ever seen him appear to smile. All of the representations have brought a message of gloom, sadness and final death. It may be that certain good is accomplished by such representations. I take it that it is desirable that we should remember the sufferings of our Lord and Savior. We are called upon by the Lord himself to commemorate his broken flesh and his spilled blood. His remarkable, incomparable sacrifice should never leave our minds, for it is by and through that sacrifice that he did become our Savior and our Redeemer. Yet at the same time I do not look upon the Savior of the world as a man of gloom, nor do I regard the Gospel he gave to the world as one of despair, or one which is intended to kill the joy in humanity.

All the natural world bids us have joy. The flowers that bloom, the sweet perfumes that greet our senses, the colors that enliven our environment, are all calculated to bring to us joy, to enliven us with a sense of beauty, richness and fulness of life.

Christ did not come to take the color out of life, and I attribute the large measure of indifference to his word, indeed the resistance which is set up against it, in no small part to the erroneous interpretation of his cause, of his life and his service under which the world has suffered for centuries of time.

"Men are that they may have joy." It is as natural to long for joy as it is to live, and it would be a perversion of the fundamental philosophy of things if religion were to be interpreted as an imposition upon life, to take out its joy and its gladness.

PRINCIPLES OF GOSPEL A STABILIZING FORCE

I am thinking of the host of young, of these armies of Boy Scouts of whom we have just learned. I am thinking of their attitude and I am delighted that the Doctor reminded us that the program which the Boy Scouts' organization provides for these young men is of temporary and partial character only. These young men, a million strong, need something to stabilize their lives. They need a force to guide and direct them. They need to realize the richness and the beauty of life, not only during their youth but all through their maturity, and we hold out to the world blessed, beautiful, cheerful life-giving principles of the Gospel of Christ to supply that vital need. It is incumbent

upon those who teach the youth to interpret the Gospel for them in such terms that they may see its joys, its encouragements.

PROVISION FOR IMPROVEMENT AND PROGRESSION

Every man loves to improve. Progression is the very law of life itself. The Gospel of Jesus Christ, as interpreted by the Prophet Joseph Smith, is the embodiment of eternal progression. Improvement is constantly advocated and provision for it is made. Men seek today to improve their temporal condition. It is a day when men have been able to harness the forces of nature, and by the inventions which have been devised more liberally enjoy the resources of nature than ever before.

The gospel of Jesus Christ is in no sense incompatible with such important improvements. It recognizes the intelligence in man. It seeks through education to develop that intelligence, to expound the principles of life, to investigate and understand the secrets which nature and the universe hold.

MATERIAL PROSPERITY NOT CONDEMNED

Material prosperity is not repugnant to the spirit of the Gospel. Indeed it is regarded as being an accomplishment worth while to be able to so accumulate or organize an industry or enterprise as to improve the conditions under which people live. It is selfishness and personal aggrandizement at which the Gospel directs its injunctions. But when one who has the true spirit of the gospel at heart, one who has consecrated himself to the service of God and his fellowmen, has been able to acquire property or to organize materials or forces for the improvement of conditions, he in no sense comes under condemnation. The spirit of consecration, devotion to the cause, to altruistic interests, is of the very genius of the Gospel.

JOY THROUGH SACRIFICE AND SERVICE

When Christ said to his disciples that they should take up the cross and follow him, I have never interpreted that to mean that they were to load upon themselves gloom and despair. He said, "I am come that ye may have life, and have it more abundantly." He engaged his disciples to disseminate the glad tidings of great joy which he taught. It is true that he made sacrifice, it is true that his life was filled with many wrongs to him, and that he suffered inexplicably, and yet I cannot but think that in all his sufferings, indeed even in the giving of his life he experienced a joy that transcends the comprehension of the finite mind. He knew of the vitality of the work which he did. He knew he was the Savior of mankind. He knew of the beneficent results that would follow his supreme sacrifice, and that knowledge could not have failed to transport him with a joy that no one can fully appreciate and realize. The joy of service, the joy of spreading his great work, is the only comparable joy that we may have.

I want the youth of Zion, as well as the youth of all people, to

know that to believe in Christ and to live his gospel is to bring the supreme joy and happiness into their lives. There is no other royal road to the happiness of mankind excepting the path which Jesus set.

OUR OBLIGATION

And so, my brethren and sisters of the Church, having these wonderful interpretations of the life of Christ and of the purpose of his ministry given to us by the Prophet of the latter days, it becomes incumbent upon us to so live and so teach that the world will long for the gospel of Christ as it longs today for pleasure and the gratification of appetite.

"How beautiful upon the mountains are the feet of them that bring glad tidings of great joy!" These glad tidings are entrusted to us to give to the world, and to give to our youth. I pray God that we may have the vision, the strength, and the love to give them faithfully, in the name of Jesus Christ. Amen.

ELDER GEORGE F. RICHARDS

There has been, this afternoon, a very great and deserving compliment paid to the Church of Jesus Christ of Latter-day Saints for its work with the boys of the Church as they have become associated with the Boy Scout movement.

PRACTICAL VALUE OF SCOUTING

I believe in Boy Scouting. It has come into my home. The past few days my seventeen-year-old boy has been attending a Scout pow-wow that has been conducted at the University of Utah. This afternoon, as I was about to leave for meeting, my boy sat at the table working with his papers. I suggested that I should be pleased if he felt like coming to conference with me. He said, "Father, I am working on these merit badges. I do not see how I can very well leave them." And realizing that this was a consummation of what he had been working on during the past three days, I felt to excuse him. This boy has earned and obtained seventy merit badges. He is not satisfied yet.

One evening as we sat in our home, one of my sons-in-law, who has had much experience in the handling of cattle and horses said he would like to know what my son had to learn in order to obtain a merit badge for horsemanship. So the boy proceeded to tell him, and, when he was through, my son-in-law remarked that he had been with horses and cattle all his life, but that he had just heard things about horsemanship that he had never known before.

I have thought that what is required to obtain the merit badges presented by the Boy Scout organization, would make a splendid junior-college course, and I know that the influence of the organization is wholesome and good. I believe that if our boys were to become good Scouts, they would be better deacons, teachers, and priests and better

Church members; so I desire to lend my influence to the Scout movement.

GOD TO RAISE UP A MAN WHOSE NAME WAS JOSEPH

The beautiful tenor solo that was rendered here this afternoon impressed me very much. The prediction made by Joseph who was sold into Egypt, looking down through the vista of time, and seeing that a man of God would be raised up for the accomplishment of a mighty work in the last days, contained a very specific declaration, to the effect that as his own name was Joseph, so should be the name of this individual whom the Lord would raise up, and not only that, but that the name of this individual's father also should be Joseph. The coming forth of Joseph Smith as a prophet of the last dispensation fulfils that prediction beautifully. His coming forth and the visitation of the Father and the Son and the message delivered to the boy, Joseph, in answer to his earnest prayer, were most beautifully presented in that solo this afternoon.

EVIDENCE OF TRUTH OF THE GOSPEL

As I was thinking of these things, I thanked the Lord in my heart for the many evidences that he has given to us of the truth of the gospel, as it has been revealed to us through the instrumentality of Joseph Smith. And I said to myself, I know that this is God's work, I know that Joseph Smith was a prophet of God, and I can prove it to my own entire satisfaction. It does seem to me that what is satisfying to my soul, in the way of evidence, should be satisfying to the souls of other men and women who are honestly seeking for light and truth.

WITNESSES TO TESTIFY

It is not unusual that witnesses should be raised up to testify of God and his Son Jesus Christ and of the truth. We read in Acts, first chapter and eighth verse:

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

With the disciples of the Master, that was one important part of their calling, to be witnesses of the Lord. In John twentieth chapter and thirty-first verse, in speaking of the things which were written and preserved in the New Testament, we read:

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

And so, in this day and time, the Lord has raised up witnesses for him. His prophets are his living witnesses and the oracles of the Church. After Joseph Smith had received from the angel Moroni the plates from which the Book of Mormon has been translated, and after

the translation, the Lord provided witnesses, and he did this that men and women who are seeking for light and truth might be convinced and that those who believe not might be left without excuse.

TESTIMONY OF BOOK OF MORMON WITNESSES

You know the nature of the testimony of Oliver Cowdery, David Whitmer and Martin Harris. They testify that an angel of God came down from heaven and laid before their eyes, that they beheld and saw the plates and the engravings thereon; that they heard a voice from heaven saying that they had been translated by the gift and power of God; and that they were commanded to bear record of that fact, which they did.

Eight other witnesses, reputable men, men of character, testified that Joseph Smith showed to them the plates, which had the appearance of gold, and as many of the leaves as he had translated they handled with their hands, and they declared that the characters on those plates had the appearance of ancient work and of curious workmanship, and they gave their names to the world as witnesses of these facts.

In the Book of Ether (Book of Mormon), 5th chapter, 3rd and 4th verses, we have a declaration, that the Lord would raise up these witnesses, in words like this:

"And unto three shall they [the plates] be shown by the power of God; wherefore they shall know of a surety that these things are true.

"And in the mouth of three witnesses shall these things be established; and the testimony of three, and this work, in which shall be shown forth the power of God, and also his word, of which the Father, and the Son, and the Holy Ghost bear record—and all this shall stand as a testimony against the world at the last day."

In one of our modern revelations, as contained in section 20 of the Doctrine and Covenants, the Lord to the Prophet Joseph Smith said:

"Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work.

"And those who receive it in faith, and work righteousness, shall receive a crown of eternal life;

"But those who harden their hearts in unbelief, and reject it, it shall turn to their own condemnation."

TESTIMONIES THAT JOSEPH SMITH WAS A TRUE PROPHET

Applying a little reason to these testimonies, and I am sure that the Lord intends that we should, I conclude that these evidences, these testimonies of the three and eight witnesses to the truth of the Book of Mormon, are just as strong testimonies that Joseph Smith was a prophet of God as that the Book of Mormon is true. The Book of Mormon could not be true, having come through the instrumentality of Joseph Smith, had he not been a prophet of God.

We may take the test which our Savior gave by which we might know a true or false prophet. He said:

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. * * *

"Wherefore by their fruits ye shall know them."

PROPHET'S STORY MUST BE TRUE

There can be no question about the Book of Mormon, as it is given us today, with the fulness of the everlasting gospel contained therein, being the fruit of this tree, Joseph Smith, in that it was given to us, of the Lord, through him. Then, if Joseph Smith is a prophet of God, the story that he tells of the visitation of the Father and the Son to him must be true, and, being true, God the Eternal Father is a glorified, immortal being, having a body of flesh and bones and spirit, and his Son like him. Joseph Smith being a prophet, this visitation being true, the things that were told to the Prophet Joseph by the Son of God must also be true—that there had been a falling away. That did not mean that just a few apostatized from the Church. It has always been that way; in every dispensation there are some that fall away. There had been a general or universal apostasy from the truth. That is the word of our Lord and Savior to the Prophet Joseph Smith, and the testimony of these witnesses is a testimony of that fact.

A FALLING AWAY BEFORE A RESTORATION

We stand for a restoration of the gospel. But how can there be a restoration of the gospel without there first be a falling away? The scriptures tell us that "known unto God are all things, even the end from the beginning." They also tell us that no prophecy of the scripture is of any private interpretation, but that the prophecies came not in olden time, by the will of man, but that holy men of God spoke as they were moved upon by the power of the Holy Ghost. That is the means of communication between the heavens and the earth.

And again, we are told that the Lord doeth no thing, but he revealeth his secrets to his servants the prophets. And I think we may add to that, no great thing is done, affecting the human family, except it has been revealed to his servants the prophets. If there was to be a universal falling away from the truth, he would have made it known through his prophets. He has done so, and made it very clear. Many scriptural declarations, concerning an apostate condition are to be found in the Old and New Testaments. History tells us that there has been this falling away.

KEYS OF THE PRIESTHOOD RESTORED

The Lord has sent John, the Baptist, who died in the primitive days, holding the Aaronic Priesthood, and the keys of that Priesthood were conferred by him upon Joseph Smith and Oliver Cowdery, with authority also to confer it upon others who are worthy. That was in the spring of 1829. A little later, Peter, James and John, who held the keys of the Melchizedek Priesthood in the primitive days, came and

visited Joseph and Oliver and conferred the keys of that priesthood upon them.

If Joseph Smith had not been a prophet of God, these witnesses could not have testified as they did; he being a prophet of God, what he said and what Oliver Cowdery said, in regard to the restoring of the Aaronic and Melchizedek Priesthoods upon them, must be true. It happened just about the time that these witnesses bore their testimony, in the spring of 1829. It was on the 15th day of May that John, the Baptist, conferred the keys of the Aaronic Priesthood.

I say these witnesses, the like of which no other religious organization can provide for its comfort and conversion, are witnesses of the truth of the restoration of the everlasting gospel.

FORESEEING OF RESTORATION PROOF OF FALLING AWAY

John, the Revelator, as recorded in Revelation, 14th chapter, 6th and 7th verses, when his vision was opened to see the many things that were to transpire before the great and glorious event of the coming of our Lord in the last days, towards which the eyes of all religionists are directed today, said:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

Would there have been any occasion for an angel to deliver the everlasting gospel to the nations of the earth if the gospel, recognized of the Lord, and the authority of the Lord to administer the ordinances of the gospel had been here? Reason answers that question for us. There would have been no occasion for it.

JOHN'S VISION COMPLETELY FULFILLED

The visitation of the Angel Moroni fulfilled, at least partly, the vision of John upon Patmos, when he delivered to the Prophet Joseph Smith the plates from which the Book of Mormon was translated, containing the fulness of the everlasting gospel as taught by our Savior to the ancient inhabitants on this continent. If there need be any further administration to make a full and complete fulfilment of what John saw, we find it in the visitation of John, the Baptist, conferring the keys of the Aaronic Priesthood, and the visitation of Peter, James and John, conferring the keys of the Melchizedek Priesthood, conferring the power and authority to build up the Church and kingdom of God upon the earth, to establish the Church of Christ, to restore the gospel, and administer the ordinances unto the children of men who are prepared to receive them.

All these and numerous other evidences come up before us, proving the truth of this work and that Joseph Smith was a divinely inspired man of God, a prophet in very deed.

NOT ALL ACCOMPLISHED AT ONCE

And now, carrying the thought just a little further, if I may, all that we see in this mighty work of God, the admiration of the world, because of the beauty and perfection of its organization, the efficiency of its workings—have not been accomplished in the days of Joseph Smith. Only one of these great auxiliary associations of the Church had been organized in his day, but they have been organized since, under the leadership of those who have succeeded to the presidency of this Church. These great auxiliary associations, our Church school system, our seminaries, these stakes of Zion throughout the valleys of the mountains, ninety-nine in number, and a thousand wards and branches, are evidences to me, conclusive and convincing, that those who have succeeded to the Presidency of this Church have been recognized of the Lord. His power has been with them in administration, and those who have been associated with them, and this work has grown and prospered until it has arrived at its present condition.

HEBER J. GRANT A PROPHET OF GOD

I know that Heber J. Grant is an inspired man of God, the right man at the head of this work, a prophet, seer and revelator, just as well as I know that Joseph Smith was a prophet of God. I uphold and sustain him as such. This people do also. Were it not so, he could not accomplish the work the Lord has for him to accomplish, and that which he is accomplishing with the means that the Lord has given him. So that I know that we are the people of God, that this is the Church of Christ, the power of God unto salvation, and I do know that it will go on to triumph. The truth will, ultimately, prevail throughout this world, and the purposes of our Father in heaven will be consummated, his Son will come to reign over this his kingdom, as King of kings and Lord of lords, forever and ever.

This is my testimony; I bear it unto you in the name of Jesus Christ. Amen.

The congregation sang, "Do what is right."

ELDER JOSEPH F. MERRILL

Commissioner of Education

My brethren and sisters: This is the first time in my life that I have been called without previous notice to this position. I do not know what I can say. I came today wholly in a receptive attitude. Perhaps I can do no better than to give you a confession of my faith.

I believe that I have been called to the finest and the best educational position in America. I think that for two reasons primarily. One because of the character of the people with whom I have been brought in contact, and the other, because of the nature of the work itself.

Bishop Cannon this morning spoke of the quality of selfishness

that was dominant in the lives and conduct of many people. May I say that I have learned that the people with whom I labor are devoid of that quality. Without a single exception every individual with whom I have been brought into contact has looked at our problems from the standpoint of what is best for the whole. I have talked with ambitious college presidents, with ambitious teachers, with ambitious chairmen of boards, with respect to their problems. Without a single exception they have said that what is best for the whole is what we will cheerfully accept. That spirit makes the work extremely pleasant.

Again may I say that I believe there is no kind of education in the world that is so fine and so elevating and so good and so important as religious education. And I believe that nowhere in the world is there a system of religious education that is equal in its quality, in its thoroughness and in its comprehensiveness to the system of education that is being undertaken in this Church. The time will come, I verily believe, and before very many years, when week-day religious education will be offered to every high school boy and girl, to every college and university boy and girl in this Church.

The seminary movement is progressing rapidly. It is doing an extremely good work. We have recently received testimonials from all of the school superintendents in the districts where we have either schools or seminaries located, testifying to the value of this work. They have used such expressions as these, when speaking of the nature of that work:

"Most highly satisfactory."

"Exerting the highest moral and ethical influence."

"It is the finest thing that has come to this school."

You understand of course that in all of our system of education we are not trying to get into, we are not trying to dominate, we are not trying to influence improperly, we are not trying to interfere in any way with the public school system of education. All that we are asking is that the members of the Church may voluntarily go during school hours into our buildings, and our own property, and receive religious education. And this religious education was given daily last year, as President Grant announced this morning, to more than 14,000 who were in daily attendance at high schools and colleges. This year more than 15,000 high school and college students are attending week-day religion classes.

With respect to my faith in this work may I say that long years ago, before ever I left my home for collegiate training, I received a testimony of the existence of a divine power, who could reveal himself to men. And so in all of my life since that time I have never once doubted the existence of such a power, of a revelator who can give knowledge to an individual, and who can hear and answer prayers.

In my boyhood days, for seven long years, I prayed daily for certain knowledge, for a certain blessing. Once during that time I was greatly encouraged by attending an evening entertainment in which a group of young people sang, "Keep on asking; God will

answer by and by." I kept on praying. And finally when the answer came I did not know that shortly I was to leave my home for ten years of college and university work. Hence I did not know the significance at that time of the message that came to me, of how it would stabilize me in my faith in the years immediately before me. One night between the hours of ten and eleven o'clock, after a hard day's work, there came to me a revelation from on high that was most glorious in its nature, that has been from that moment to this an absolute testimony to me of the existence of a higher power, of the existence of a God who will hear and answer the prayers of a humble farmer boy. Further, since that time I have had two critical periods in my life, when I did not know how to turn, and there came to me at each of those times a revelation from on high that directed me, that told me what was to come to pass, and how I should perform.

And so I care not, my brethren and sisters, what the philosophy of men may be, how they may question the existence of divinity, how they may question the existence and power of a being who will hear and answer prayers, and will direct in the affairs of men. I know of my own self that God lives, that he does reveal himself to men, that he does direct men. And so I have such confidence in God, I have such confidence in this as being his divine work, that I stand ready to welcome investigators, research workers and truth seekers in every field of human thought and human endeavor, feeling assured, independent of what they may say or what their explanations may be, if they find truth in any field of endeavor whatsoever, that truth will be in harmony with the gospel of Jesus Christ as we understand it. And so I feel that there is absolutely no reason for us to be afraid that our young people, if they are rightly led and taught in gospel truths, can ever be won away into infidelity by anything that men may teach that is contrary to the truth, because all truth is in harmony with truth.

In my early boyhood I learned this couplet:

"Truth is truth wherever found,
On heathen or on Christian ground."

And I believe it thoroughly.

To me there stands today at the head of this Church in President Heber J. Grant, the personal representative of the Lord Jesus Christ, and there sits surrounding him today men who have been called as special witnesses of the Lord Jesus Christ. And I want to testify to you that I do know of my own self through revelation that has come to me, that these men are what they claim to be, and that this Church is what it claims to be, and that if we are true to our professions; if we are true to ourselves, we shall eventually attain to the goal for which we have started out.

May the Lord give us strength and help us to do this, I ask in the name of Jesus Christ. Amen.

ELDER CHARLES A. CALLIS

President of the Southern States Mission

It is the pure testimony of the Spirit that reaches the hearts of the children of men. As I listened this morning to the President of the Church and the other speakers, I recalled the words which the haughty and wicked king of Babylon addressed to Daniel, the Hebrew prophet. The king said to him:

"And I have heard of thee, that thou canst make interpretations, and dissolve doubts." (Daniel 5:16.)

Could a more eloquent tribute be paid to the prophetic office of a man of God than that? Is it not wonderful to dispel darkness and to dissolve doubt? It is the truth, as the Savior said, that makes us free.

With all my heart I believe that the gospel is a dissolver of doubt. One of the greatest editors that this country has ever produced lost his boy, five years old, by death. Friends endeavored to console him in this great bereavement. The man of letters said:

"Now, all that deeply concerns me is the evidence that we shall live hereafter, and especially that we shall live with and know those we loved here. If I felt sure on the point of identifying and being with our loved ones in the world to come," etc.

The gospel answers this question. The Apostle Paul said:

"But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel." (2 Timothy 1:10.)

The Prophet Joseph Smith, the founder of this Church, through the will of God, was given a most comprehensive and inspired definition of truth.

"And truth is knowledge of things as they are, and as they were, and as they are to come." (Doctrine and Covenants, Sec. 93:24.)

This choice seer "gazed on the past, the future, too, and opened the heavenly worlds to view."

This religion of which I am proud, this religion designated by the world as "Mormonism," brings the consolation of divine comfort to the hearts of stricken parents, that their babies laid away in death, their youth who have been called to the other side, shall be restored to them in the resurrection, and that parents shall have the joy of rearing infant children, in the resurrection, to manhood and to womanhood, for "God will finish what he hath begun."

"Mormonism" dissolves doubt as to the origin of man. We believe in the immortal origin of men and women; that God is the Father of our spirits—that we had a royal ancestry. And the Latter-day Saint, whose path is lighted by the inspiration of the Spirit of God, will never say to the Almighty, as he said some people would say: "Thou formed me not." No, "Mormonism" gives the answer, vouchsafed to us in holy writ and modern and ancient revelation, that the Almighty

is the Father of our spirits, that we lived as individuals in spiritual form before we came to this earth.

Another thing: "Mormonism" dissolves any and every doubt concerning the divinity of the Lord Jesus Christ. The Book of Mormon, which is another witness for God, testifies (and that is one of the main purposes for which it was written) that Jesus is the Son of God, the Redeemer of the world, and the Savior of mankind; that he redeemed us from death, and brought to light life and immortality, through obedience to the gospel. This is the testimony that we bear to the world. Our doubts have been dissolved by the gospel; and, instead of doubt and uncertainty, the light, the testimony of the Holy Ghost, the power that guides into all truth, fills our hearts, and we can say, with Job, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth."

Thank God for the gospel. Thank God for the Holy Ghost. Thank God for the inspired prophets, seers and revelators who, by their ministry and the word of life, have dissolved all doubts and dispelled the clouds of darkness.

I bear you my testimony that Jesus Christ is the Son of God; that Joseph Smith was his prophet, and that he, like Daniel, was a dissolver of doubts, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I have received a number of telegrams and letters from various presidents of stakes and others, explaining the impossibility of their being at this conference.

PRESIDENT HEBER J. GRANT

Presented the General Authorities and Officers, and General Auxiliary Officers, who were voted upon and unanimously sustained as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthony W. Ivins, First Counselor in the First Presidency.

Charles W. Nibley, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

Reed Smoot

George Albert Smith

George F. Richards

Orson F. Whitney

David O. McKay

Joseph Fielding Smith

James E. Talmage

Stephen L. Richards

Richard R. Lyman

Melvin J. Ballard

John A. Widtsoe

GENERAL CONFERENCE

PRESIDING PATRIARCH

Hyrum G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch as Prophets, Seers, and Revelators.

FIRST COUNCIL OF THE SEVENTY

Brigham H. Roberts

Jonathan G. Kimball

Charles H. Hart

Rulon S. Wells

Levi Edgar Young

Joseph W. McMurrin

Rey L. Pratt.

PRESIDING BISHOPRIC

Sylvester Q. Cannon, Presiding Bishop

David A. Smith, First Counselor

John Wells, Second Counselor

TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jenson, Brigham H. Roberts, A. William Lund, Junius F. Wells.

CHURCH BOARD OF EDUCATION

Heber J. Grant

Joseph Fielding Smith

Anthony W. Ivins

David O. McKay

Charles W. Nibley

Stephen L. Richards

Willard Young

Richard R. Lyman

Rudger Clawson

John A. Widtsoe

Orson F. Whitney

Adam S. Bennion

Joseph F. Merrill

Arthur Winter, Secretary and Treasurer

SUPERINTENDENT OF CHURCH SCHOOLS

Joseph F. Merrill

AUDITING COMMITTEE

Henry H. Rolapp

John C. Cutler

Peter G. Johnston

TABERNACLE CHOIR

Anthony C. Lund, Conductor

B. Cecil Gates, Asst. Conductor

George C. Smith, Secretary

ORGANISTS

Edward P. Kimball

Alexander Schreiner

Tracy Y. Cannon

Frank W. Asper

CLERK OF GENERAL CONFERENCE

Joseph Anderson

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Clarissa S. Williams, President

Jennie B. Knight, First Counselor

Louise Y. Robison, Second Counselor

with all the members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

David O. McKay, General Superintendent

Stephen L. Richards, 1st Asst. Gen'l Supt.

George D. Pyper, 2nd Asst. Gen'l Supt.

with all the members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Albert Smith, General Superintendent

Richard R. Lyman, 1st Asst. Superintendent

Melvin J. Ballard, 2nd Asst. Superintendent

with all the members of the Board as at present constituted.

YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION

Martha H. Tingey, President

Ruth May Fox, First Counselor

Lucy Grant Cannon, Second Counselor

with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Anderson, President

Sadie G. Pack, First Counselor

Isabelle S. Ross, Second Counselor

with all the members of the Board as at present constituted.

The congregation sang, "O say what is truth."

The closing prayer was offered by Elder A. E. Palmer, president of the Lethbridge stake.

The Conference adjourned until 10 o'clock, Saturday, April 7, 1928.

SECOND DAY

MORNING MEETING

At 10 o'clock Saturday morning, April 7, 1928, the conference reconvened in the tabernacle.

President Heber J. Grant presided.

The congregation sang the hymn, "Come, come ye saints."

Invocation was offered by Elder Walter K. Barton, president of the Franklin stake of Zion.

A solo, "He that dwelleth," was sung by James E. Haslam.

ELDER GEORGE ALBERT SMITH

Among the wonderful inventions of our day is that of the amplifier and the radio. This morning I am grateful that I have the assistance of this device in speaking to you in this great building.

Yesterday we had as visitors men from afar, one of whom addressed us, calling attention to our particular position in the world of Scouting. His remarks reminded me of an experience I had recently, at least it is not many months ago, while in San Francisco attending a regional meeting of the Scout organization. We had spent the day in session. At the close of the meeting, when it was ready to adjourn, I asked the chairman for permission to say a few words on the Latter-day Saint plan of taking care of boys. My request was cheerfully granted. I asked those who were present, first, if they would pay attention to what I had to say, with the thought that they might add to our program, and give us the benefit of their thinking, because they were all experts in taking care of boys.

THE MUTUAL IMPROVEMENT PLAN

I said first of all, we have a fathers' and sons' outing manual. I had it in my hand. This is an invitation to the fathers and sons of our country. We have in our Church ninety-nine ecclesiastical divisions known as stakes, and this program is suggested for fathers and sons, with the thought that if they can go out together into the open spaces and camp in the mountains or plains of God's great out-of-doors, and become better acquainted, both fathers and sons will be greatly benefited thereby. I went through the program, of course, in a little more detail than I shall do here today. I said: We have a Junior Manual. This is intended to inspire in the boys faith in God. There is a lesson for each week during the Mutual Improvement season, and we feel it is a fine program. I called attention to some of the features of the plan, some of the experiences of our missionaries and early Scouts, and the feeling that it would engender in the heart of the boy in appreciation of the heroism of these individuals.

I said: We have an advanced Junior group in the Mutual. For this group we have a manual prepared to call attention to the fact that

courage is an important thing, not only courage in the face of ordinary danger, but courage to do right when evil is present. We feel that at this age our boys should be stimulated with the courage to do right. Scouting is an important part of the program of these Junior groups.

Our next age is our senior group, and we have a manual prepared for them. While men are quarreling about the differences between science and religion, we prepare a manual and put it into the hands of our advanced adolescent youth, calling attention to the fact that there is no conflict between true science and true religion; that the truth, no matter from what source we derive it, all originates with our Heavenly Father. We place a manual in their hands that calls attention to the fact that instead of trying to find a conflict between science and religion we do well to understand them both, to the end that we will be able to harmonize them.

While I was talking I noticed several individuals in the house nodding to one another, calling attention to the fact that that was a good thought.

Now, I said, we have an advanced Senior group. For this group we have taken for this year's study short biographies of men who have been prominent champions of liberty throughout the world, such as Moses, Confucius, Gotama the great Buddha, Justinian and other philosophers and religious leaders. Then we call attention to the fact that in this group were Oliver Cromwell, George Washington, Joseph Smith, Abraham Lincoln, Brigham Young, Benito Juarez, etc. In the life of each of these men we have found that which we feel ought to inspire men and women with a desire to do better things. In addition, we have our *Mutual Improvement Era*, that is published monthly, containing articles that are intended to inspire in the growing young men a feeling of reverence for God, and a desire to know of his purposes.

At the conclusion of my talk to them I said: Now, gentlemen, I have told you what we are trying to do for our boys in the Church of Jesus Christ of Latter-day Saints. I shall appreciate it if you will now give me your reaction and any suggestions for improving our plan.

One of the leaders of the group, without hesitation, said: "Mr. Smith, we are at your feet." Another man spoke up and said: "There is no other program like that, for boys, in the world." The Superintendent of Schools of San Jose, California, said to me: "There is no church in all the world doing for its young people what you are doing," and he said, "It is remarkable to me that we, in San Jose, work our heads off to put over the Boy Scout program with the thought that we are doing the most wonderful thing in the world for boys, and you come here and tell us that that is only a little part of your program, that Scouting is a part of your Junior work." And he said: "I want to compliment you." There were quite a number of those present who gave me their cards and asked if we would supply them with our manuals for this year.

I mention this because only yesterday you heard from one of the chief Scout men of the United States, the statement that we lead in

Scouting, that Utah and the Church of Jesus Christ of Latter-day Saints are in the forefront in the world of Scouting. In the case of the people I have mentioned, their lives are set on that one department.

OTHER DEPARTMENTS OF THE CHURCH

When this man from San Jose said: "We find that this is only a little part of what you are doing for boys," I did not enlarge upon the program by saying, this is only one of the departments of the Church of Jesus Christ of Latter-day Saints. We start with our Primary children, and they are surrounded by the love and tenderness of the best women in the world. Our children are taught to pray; in the organizations with which they are identified they are taught faith; they are led along the pathway of constructive thought. They are carried on in that department until they are twelve or fourteen years of age. I did not tell of our Sunday Schools—no other Sunday Schools in all the world compare with ours. We take our boys and our girls in their tender years and lay a foundation for an understanding of the Bible, the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, and the history of the Church; so that when they are old enough to come in contact with individuals in the world they have a fund of information by which they are not only able to defend their faith, but are qualified to advocate their faith in such a way that others may be inspired and interested in it. Then we have the Mutual Improvement organizations, that have developed both boys and girls to become orators, musicians, writers and thinkers. We have our Relief Society, the great national organization, than which there is nothing in all the world better, an organization that contributes, not only to the intellectual and spiritual welfare of its members, but also to the desires in their hearts to reach out and benefit and bless those who are in need, as the name implies. I did not tell these men that when our boys are young they are taught the gospel of Jesus Christ, and ordained to the Priesthood; that as Deacons, as Teachers and as Priests, they are taught, while in youth; that as Elders they become members of the Melchizedek Priesthood, and may be ordained Seventies, and High Priests, going upward through the various ages of their lives. I did not call attention to the fact that we have our ward meetings where, once a week, we are brought together and where we may partake of the Sacrament. I did not call their attention to the fact that we have our quarterly conferences which afford the opportunity for the people to come together in the various larger districts, under the influence of our Heavenly Father. I did not tell them of the great annual and semi-annual conferences that are held in the Church, attracting people from all parts of the world, affording opportunity for the reuniting of families, the bringing together of friends and renewing acquaintanceships—all these things, a regular part of the program of the Church of Jesus Christ of Latter-day Saints.

OPPORTUNITY FOR DEVELOPMENT AND GROWTH

I haven't touched all the things that are in my mind, but I have mentioned enough to call your attention to what I would like to have

you remember, that when our Heavenly Father established his Church upon the earth, he established it on such a broad plane that there is afforded in this organization, by means of its priesthood and its auxiliary organizations, an opportunity for the development of every living soul, under the influence of his Holy Spirit. He organized his Church on so broad a scale that all are invited to search the scriptures and understand them for themselves. On such a scale we are invited to go into the great schools and universities of learning of the world, seeking for the things that the world has been able to uncover and explain; and these all, as far as they are true, to become a part of our thinking, to be made a part of our lives. When we analyze these things and realize what God has done for us, we would be an ungrateful people if in the depths of our souls we did not worship him day by day, with thanksgiving in our hearts for the mercies that are extended unto us. No other people in all the world are so cared for and cultured, no other people in all the world are so tenderly taught and so carefully advised and counseled as are the Latter-day Saints. And if we will only take advantage of our opportunities and avail ourselves of our privileges, this Church will continue to grow and spread, there will be less opportunity for evil to come into our communities; we will continue to be a tower of strength for righteousness, as I believe we now are among the people of the world, not only in keeping the ethical ideals of this world before the people, but also in instilling in mankind a living faith in our Heavenly Father, which is at the foundation of all real progress and all that is really worth while.

A NEW PLAN

I am grateful for my standing in this Church. I am thankful to be associated with my brethren and sisters in a department of service. And now today, inasmuch as there is a new plan in operation, affecting the Priesthood and the Mutual Improvement Associations, following upon that of the Church Sunday School, let us all desire to carry forward this mighty work of our Heavenly Father, put our shoulders to the wheel and cause this department to function for the benefit and blessing of the youth of Zion, and for the uplift of every man, woman and child, to the end that each may in due time be found worthy of a place in our Father's celestial kingdom. That we who have part in this glorious work may rejoice in it, is my prayer, in the name of Jesus. Amen.

PRESIDENT RUDGER CLAWSON

We have had a very excellent conference thus far. To me the meetings have been extremely profitable, and I have rejoiced greatly in the spirit of the conference.

I am reading now the Twelfth Article of Faith of the Church of Jesus Christ of Latter-day Saints:

ALL ARE SUBJECT TO LAW

"We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law."

My brethren and sisters, this is not a mere platitude; it is not a formality, but it is an article of faith of the Church of Christ. Let me call your attention to the fact that all people in all nations are under a reign of law. We cannot escape this conclusion, we cannot evade the fact, being upon the earth as we are, mingling one with another, we are subject to law. The Lord has said in one of the revelations to his Church, through the Prophet Joseph Smith (See Doctrine and Covenants, Section 58):

"Let no man break the laws of the land, for he that keepeth the laws of God hath no heed to break the laws of the land."

That is direct and emphatic, and leads one to the obvious conclusion that the laws of God are higher and superior to the laws of the land.

We read in the scriptures that when the wicked rule the people mourn, and conversely it might be said that when the righteous rule the people rejoice. They rejoice because the righteous make righteous laws, and they mourn because the wicked make wicked laws. We are living, my brethren and sisters, under one of the best and most substantial governments in the world today, if not the best. It simply results from having the best and most liberal laws of government.

I call your attention to this important truth, that people who live in far distant hamlets are under law: that people who live in the cities of the land are subject to law, and it follows if a citizen desires to enjoy the privileges that belong to the city in which he resides, he must yield obedience to the laws of that city, and give heed to its ordinances. If a man wishes to enjoy the advantages and privileges of citizenship in this great nation of ours, he must subject himself to the laws of the nation. You know quite as well as I do what is said of a man who disregards law, who goes beyond and away from it, who appears to think that that is his privilege. Well, the Lord has something to say about that, for he spoke by revelation to Joseph Smith the Prophet and said:

"And again, verily I say unto you, that which is governed by law is also preserved by law and perfected and sanctified by the same.

"That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willet to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore, they must remain filthy still."

So a man who ignores the law, who sets his face as flint against it, is called an outlaw, and if he sets himself against the Government in which he resides and of which he is a part, and violates the law and uses his influence against the Government, that is designated as treason. He is treasonable, he is subject to the action of this very law which he violates.

LAWS OF GOD AND LAWS OF MAN

Now there are two great law-givers, the one is the Lord in heaven. He is the supreme law-giver of the universe. The other is man upon

the earth. The laws of God are great spiritual and eternal laws, and are given to govern us in our conduct and to protect us in our future prospects. The laws of the land are of temporary character and appertain to mortal life. However, if the laws of the land are good laws, they have the approval of the Almighty. The greatest and most spectacular revelation of law, if I may use that expression, ever made, was given at Mount Sinai when the Lord descended upon the mountain, and in the midst of thundering and lightning and a great smoke going up, he gave the Ten Commandments. It might truly be said that all the righteous laws of man have their origin in the Ten Commandments.

THE PURPOSE OF THE CONSTITUTION

The Lord had a great purpose in view in establishing the Constitution of this land, and doubtless entertained very great respect for our pilgrim fathers, and the early fathers of this great nation, because he has referred to them in a revelation given to his servant Joseph Smith. (See Sec. 101, Doc. and Cov.) Speaking of the Constitution the Lord said:

"According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles;

"That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

"Therefore, it is not right that any man should be in bondage one to another.

"And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."

OUR ATTITUDE TOWARDS THE CONSTITUTION

Is it to be wondered at, brethren and sisters, that the Latter-day Saints as a people have profound respect for the Constitution of the United States? We believe that the Constitution was inspired of the Lord. If other people draw away or lose their interest, or their faith in the Constitution and the flag of our country, the Latter-day Saints will be expected to rally around it. We propose to maintain the Constitution and all that it stands for. Our children are taught to respect the flag and to honor the law-givers of the nation. In Scout law, our boys are taught to be obedient and to honor the law, to be honest, to be truthful, to be upright. They do not always have a good example set before them by men of influence and men of power in the nation, men who have rightly earned the designation of "boot-leggers." We hope that the Scouts who are growing up will be safeguarded against the pernicious example of these men.

PROHIBITION LAW SHOULD BE OBSERVED

The law pertaining to prohibition is an expression of the wishes of the majority of the people of the United States of America. It has become a sacred law of the land, and should be so regarded, at

least until it is repealed. So I might add that the voices of the Latter-day Saints are raised against those who violate this law.

ALL KINGDOMS GOVERNED BY LAW

I call your attention to the fact, and to me it is very interesting, that the Lord is the author of many great and glorious laws. We are told in one revelation from on high that all kingdoms have a law given unto them.

"There are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom.

"And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions.

"All beings who abide not in those conditions are not justified. * * *

"And again, verily I say unto you, he hath given a law unto all things, by which they move in their times and their seasons;

"And their courses are fixed, even the courses of the heavens and the earth, which comprehend the earth and all the planets.

"And they give light to each other in their times and in their seasons, in their minutes, in their hours, in their days, in their weeks, in their months, in their years—all these are one year with God, but not with man."

The foregoing quotation will be found in Section 88, Doc. and Cov.

BLESSINGS PREDICATED UPON OBEDIENCE TO LAW

Upon another occasion the Lord said to his prophet:

"For behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory.

"For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world.

"And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God. (Doc. and Cov. 132, verses 4, 5, 6.)

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (Doc. and Cov., Sec. 130, verses 20, 21.)

Now we learn from this that every blessing bestowed upon men is predicated upon law. I take it there is no exception to this rule. Blessings do not come in a haphazard way, they do not come by chance, but they come by obedience to law. And if you want a blessing you must obey the law upon which that particular blessing is predicated. The blessing of salvation is predicated upon obedience to the New and Everlasting Covenant, and condemnation is predicated upon its rejection.

THE NEW AND EVERLASTING COVENANT

Now, what is this New and Everlasting Covenant spoken of? We understand it to be the gospel of Jesus Christ, or the law of the gospel. If you desire salvation, then you must obey the law of the

gospel. It cannot be had in any other way. We can't run and jump into heaven, or drop down into it from above, or climb up into it from below. If you get into heaven, if you would secure the blessings, joys and privileges of heaven, you must obey the law that governs in heaven. That is good logic and good reasoning, and is according to revelation.

BLESSINGS DERIVED FROM PAYMENT OF TITHES

Let us make an application or two: For instance, there is the law of tithing. It is a law of God. If you would receive the blessing that goes with paying tithing, then you must obey the law of tithing. Somebody might ask: "Well, what is the blessing that goes with the paying of tithing?" The answer is this: A great and important blessing. We are told in the revelation on tithing—Doc. and Cov., Sec. 119—that to them who observe to keep this law the land will be sanctified and will become a land of Zion; it will not be a land of Zion to them who reject the law of tithing.

BLESSINGS OBTAINED THROUGH OBEYING THE WORD OF WISDOM

What blessing, if any, comes through obedience to the Word of Wisdom? Is it worth while to render obedience to this special Word from the Lord? Certainly it is worth while. The Word of Wisdom is often referred to in our Church as the law of health. I am sure if the Latter-day Saints would follow it strictly and carefully, they would enjoy the blessing of health to a very great extent. Of course we naturally inherit the weaknesses and imperfections of the flesh, that is true, but generally speaking, good health and the preservation of our bodies would result in the main from an observance of the Word of Wisdom.

Still another great blessing comes from observance of the Word of Wisdom, for the Lord said to Joseph Smith, the Prophet, that "all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones; and shall *find wisdom and great treasures of knowledge, even hidden treasures*; and shall run and not be weary, and shall walk and not faint. And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them."

DISTINCTION BETWEEN DESTROYING ANGEL AND ANGEL OF DEATH

Some people might say, well, so far as that is concerned, the destroying angel slays everybody sooner or later. The answer is: Not so.

There is a distinction between the angel, or messenger, of death and the destroying angel. When a righteous man dies the angel who comes to take charge of his spirit is not a destroying angel, but rather an angel of mercy, of peace and love, a messenger from the Father.

The death of a wicked and disobedient man is bitter, and he has no promise that the destroying angel will pass by him and not slay him.

I rejoice in the fact that all men are subject to law, both civil and heavenly law—the law of the Gospel and the law of the land. We admonish Latter-day Saints to cultivate respect for law.

I know that the Gospel is true, that Christ is and was the Savior of the world, that Joseph Smith the prophet, was a glorious character and a mighty minister of truth. I testify of these things in the name of the Lord Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of Seventy

I wish to take as the subject for my sermon the first and last articles of our faith, written by Joseph Smith.

"We believe in God the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost.

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to ALL MEN; indeed we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things."

The first and last articles of faith of the Church of Jesus Christ of Latter-day Saints embody principles, large in their concept of life. These two statements of religion deal with the most important problems of the soul, and they solve in a general way how man may enter into a divine world. Perhaps the majority of mankind is not yet ready for such a presentation of religion; but it is through some such conception as the thought of these two statements that mankind will grasp the meaning of life and its ultimate end. The same trend of thought that we have today—the religious and the scientific—was developed in ancient times when Hebraism and Hellenism flourished. This brought forth much of the thought expressed by the Prophet Zechariah, when he wrote "Thy Sons, O Zion, against thy Sons, O Greece." The one thought was the selfless life, and its eternal belief in God; the other was the life of nature; the pursuit of knowledge, the establishment of great truths by philosophers and men of science.

Such men who believe in the one true and living God, the eternal father of us all, like Jeremiah, Isaiah, and Zechariah, established through their writings the fundamental truths of religion and life. They gave to the world religion, which took the culture of Greece and afterwards the power of Rome, and elevated and inspired them. The Hellenistic movement was that of Aristotle and Plato, and through these men there came into the world a struggle fiercer than the struggle of arms; for it was a struggle of ideas, but the words of the prophets had a keener significance for all time to come than had any other thought. "The Sons of Zion were against the Sons of Greece." Israel and Greece stood for the two great forces that have moulded our Western history, and still dominate modern life. Paul, the Apostle before the age

of historical criticism, made the distinction so emphasized in our day, between the Hebrew spirit and the Gentile, particularly the Greek, when he said that the Gentiles followed not after righteousness; but that Israel did follow after the law of righteousness. Beautiful are his words found in the ninth chapter of Romans. History fully bears out Paul's contrast between the Jew and the Greek; the religious mind and the scientific mind. The Jews understood that God required righteousness as indispensable for life. The law flashed out solemn warning to the world. The sense of sin, the need of redemption, the lawlessness of human nature, when it is not under subjection to the law of God; and these principles were all postulates of the Bible. Hebraism stood out for the moral and religious principle, Hellenism for the culture of the human; the sensitive love for the beautiful, and the joy of living.

Down through the ages, faith in one God was needed before consistency in the moral life of man was possible. The world is indebted to the Jews for the moral law, not merely the Ten Commandments, but the idea of law in general. The result of this moral advance was an infinite intellectual advance, and it brought reason and order into the world.

The idea of the uniformity of nature, which is the first principle of science, was impossible until the Jewish mind swept away Polytheism, and through the concept of law, saw the world consistent, with unbroken continuity. In this way, the Hebraism of the Jew and the Hellenism of the Greek came together."

So today we have the struggle of ideas. There appear two opposing methods of thought and development, which we meet in our schools and universities. They reflect at times a conflict in human nature. With the thought of the first and the last articles of our faith, certainly we make a contribution to religious thought in our day. We see the simple acceptance of both sides, looking with clear eyes on the whole situation. We accept the Hellenistic or scientific truths as given by the master men of science and philosophy. It is the gospel of the love for the beautiful and the joy of living; that man may search out truth by study and thoughtful work in the world. Then on the other hand, these two articles implicitly say that all discord in life is changed into harmony by reconciling man to God. The deepest thought of Christ's teaching and life is simple confidence in God, as seen in the world and in human life. This consciousness of the divine takes precedence over all else, and becomes the great inspiring motive, driving the life to noble ends, and assuring the spirit of man of the highest realities of life. This is one of the contributions of the gospel of Jesus Christ our Lord, as we Latter-day Saints understand it. The problems of life are solved not by denying one side or the other, but by carrying both sides to a high point. As of old, so today, Christianity reconciles religion and science by a form of knowledge and ethics, that is made accessible to all classes, kindreds,

tongues, and peoples. The gospel of Jesus Christ is not a scheme of culture or a system of philosophy; but a *Religion*, fulfilling the law and the prophets, enforcing the obligations of duty, and pointing to the glory of the Cross. It brings man into a new relationship to God. Its end is not the curtailment of thought and life, but its enlargement, so there is room for the development of every gift of heart, mind, and soul. As was indicated by the Prophet Joseph Smith in the last article of faith, the narrow lot of man is broadened whenever he comes into filial relation to God. This enlargement of life through faith is a fact of experience. Faith in God enlarges the horizon of life, and leads to the acceptance of all truth. All the treasures of wisdom and knowledge are opened to the believing mind; "for they are all broken lights of God, in whose light alone, we see light." How forcibly wrote Paul of old:

"The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made."

So we, Latter-day Saints, say to the world: "Believe in God the eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost," for it is Christ who gives us power to become, and opens up new possibilities of thought, feeling, and action. He asks for obedience, and when we obey, we discover the law of our own life; He asks for service, and when we serve, we discover perfect freedom. The love of God in Christ unifies life for us; we gain love, and as our love increases, our faith deepens.

The message of Jesus then, as it is now, was: "Repent." "Prepare ye the way of the Lord." His coming in that first day was a revolution in religious thought. He taught that the soul of man deals directly with his God. Man must be perfect even as our Father in heaven is perfect. His life changed the history of mankind more deeply, more widely, and more permanently than any other from the beginning of the world to the present. It was he, Christ Jesus our Lord, who bestowed upon us the increasing consciousness of the immortality of spiritual values.

So has the message of our Lord been revealed today.

Jesus Christ and him crucified for the sins of the world; the larger faith that assures us immortality, are what the world needs this Easter day. He is risen. He is our Savior and our King. He lives and we are in the image of the true and living God, who made the world and all things therein. And when the sons of Greece are for and not against the sons of Zion; when all ideals of culture shall find their inspiration and nourishment in the divine ideals of Jesus, the Redeemer, then will the world march on to perfection.

When thought, and art, and literature, and science, and knowledge and life are brought into subjection to the obedience of Christ, then shall we have the true victory of life, and we will be able to say: "Thou hast conquered, O Galilean."

Both trends of thought are coming together in the gospel of Jesus Christ. George Santayana, America's greatest philosopher writes today:

"O world, thou choosest not the better part.
It is not wisdom to be only wise,
And on the inward vision, close the eyes,
But it is wisdom to believe the heart.
Columbus found a world, and had no chart
Save one that faith deciphered in the skies
To trust the soul's invincible surmise
Was all his science and his only art.
Our knowledge is a torch of smoky pine
That lights the pathway but one step ahead
Across a void of mystery and dread.
Bid then, the tender light of faith to shine
By which alone the mortal heart is led
Unto the thinking of the thought divine."

And so by thy divine faith, says Santayana, shall you find out the true knowledge.

In our belief as Latter-day Saints, Zion and Greece are brought together today in the Doctrine and Covenants one of our sacred books.

The Doctrine and Covenants contains the revelations of God the Father to Joseph Smith and other prophets of God in this dispensation. It tells about the restoration of the plan of God in the salvation of the human race. It is largely ethical in its message, and, like the Book of Mormon, makes public and private righteousness matters of practice. The book opens by telling of a *mighty work* that is about to be ushered into the world. This is the restoration of the gospel of Jesus Christ, with the giving to man of the holy priesthood of God, the Aaronic and Melchizedek, as it existed in the days of the prophets of Israel and at the time of Christ. The outstanding truth of the book is that God is identified as the Father of the race, and the gospel of Jesus Christ is restored in this day with all its gifts and blessings. It puts the principle of righteousness through obedience to the plan of salvation into the foreground; and all its teachings grow out of the principle that for man to attain the highest development he must place his faith in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, and receive by divine authority the priesthood of God. It also emphasizes the importance of man's spiritual life, and his great mission on earth; as well as the glory of immortality and the power of eternal progression in the hereafter. Men are coming to know beauty and truth. Zion and Greece are brought together. These two articles of faith, the first and the last, written by the Prophet Joseph Smith, embody this great thought, and that is a distinct contribution to the truth and to the religion of the world.

That the Lord may help us to see these things and appreciate the beauty of the gospel of Jesus Christ, the majesty and the grandeur of the principles of eternal truth that have been revealed in this day, I ask, in the name of Jesus Christ. Amen.

The congregation sang, "High on the mountain top."

ELDER ORSON F. WHITNEY

No servant of the Lord should ever arise before a congregation and say, I have nothing upon my mind. A people who have been commanded of God to "seek for wisdom out of the best of books"—to "seek learning by study and also by faith," ought to have something upon their minds. I have something upon my mind, but I need the Spirit of the Lord to enable me to bring it forth, in such a way as to feed your souls with the bread of life and build you up in the faith of the everlasting gospel. That Spirit I now invoke.

THE CONFERENCE KEYNOTE

The keynote of this conference, if I heard it aright, was struck by the president of the Church in his opening address yesterday morning, when he referred to the great and marvelous work in which the Latter-day Saints are taking part. I wish to elaborate that theme.

A PROPHECY AND ITS FULFILMENT

It was about seven hundred years before the birth of the Savior, when a prophet of God upon the Eastern hemisphere predicted the coming forth of "a marvelous work and a wonder." The reason assigned for its coming was given in the language of the Lord, as follows:

"Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, * * *

"Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—Isa. 29:13, 14.

If you wish to know when and where this prophecy began to be fulfilled, follow me down the ages to the spring of the year 1820, and into the rural districts of New York State, where then dwelt a humble family by the name of Smith. One member of that family was a boy between fourteen and fifteen years of age. Anxious for his soul's salvation, young Joseph Smith went into the woods near his father's home, and inquired of the Lord which of all the churches then extant was the true Church of Christ, in order that he might join it. While praying he was seized upon by an evil power, which strove to destroy him; but he was delivered by a vision of light, in the midst of which stood two glorious personages, one of whom, pointing to the other, said: "This is my beloved Son—hear him."

In answer to his inquiry as to the churches, the boy was told, to his astonishment, that none of them was the true Church of Christ, and that he must not connect himself with any of them; but await the coming of the true Church, in the founding of which he was destined to play an important part. Said the Son of God, in relation to the churches then existing: "They draw near to me with their lips, but their hearts are far from me;"—thus linking together the ancient prophecy pertaining to the "marvelous work and wonder" and the work inaugurated by Joseph Smith in this the Dispensation of the Fulness of Times.

MARVELS AND WONDERS

And what a wonderful work it is! What could be more so? At a time when all over the Christian world—to say nothing of the heathen world—it was popularly supposed that the heavens were sealed, and the canon of Scripture full; that visions and revelations had ceased, and that angels no longer communicated with men—at that very time the heavens burst, and not only angels, but God himself comes down, and proclaims to a little fourteen-year-old boy the opening of a new gospel dispensation! Could anything be more marvelous?

Three years pass, and an angel appears to Joseph, giving his name as Moroni, and stating that in mortal life he was a prophet to an ancient people called Nephites, the civilized ancestors of the present-day American Indians. Among other things the youth was told that a record engraved upon gold plates, compiled by Moroni's father, another prophet named Mormon, would be found in a neighboring hill, where Moroni had concealed it centuries before. This record contained the fulness of the everlasting gospel, as delivered to the Nephites by the Savior, who claimed them as his "other sheep"—a branch of the House of Israel. (John 10:16; 3 Nephi 15:21.) That book, translated by Joseph Smith, reveals the wonderful past and the yet more wonderful future of America, the Land of Zion, otherwise known as the Land of Joseph, referred to by the Patriarch Jacob when blessing his twelve sons (Gen. 49:22-26), and by the Prophet Moses, in giving his farewell benediction to the tribes of Israel (Deut. 33:13-17.) America is shown to be the place of the New Jerusalem, a holy city to be built by a gathering of scattered Israel, prior to the glorious coming of the Lord.

Next came John the Baptist, another angel, who conferred upon Joseph Smith and Oliver Cowdery the Aaronic Priesthood, authorizing them to preach the gospel in its restored purity, and to baptize by immersion for the remission of sins. And this was followed by a visitation from three other heavenly messengers—namely, Peter, James and John, who ordained them to the Melchizedek Priesthood, thus empowering them to bestow upon their baptized converts the gift of the Holy Ghost. By virtue of these ordinations, the Church of Jesus Christ of Latter-day Saints was organized, April 6, 1830, at Fayette, Seneca county, New York. And thus was fulfilled Isaiah's prophecy of the lifting up of the Ensign for the gathering of scattered Israel (Isa. 11:11-16.) This movement was authorized by Moses, who as an angel delivered to Joseph and Oliver the keys of the Gathering; that the dispersed of Judah and the outcasts of Israel—including the Lost Tribes in "the land of the North"—might assemble in fulfillment of prophecy—the Jews to Palestine, to rebuild the old Jerusalem; the other tribes to America, where the new Jerusalem is to rise.

Elias also appeared and committed to Joseph and Oliver "the dispensation of the gospel of Abraham." These men were descendants of the great Hebrew patriarch, and were to begin a work having as its object the eternal welfare of Abraham's posterity. Then Elijah came,

"to turn the hearts of the fathers to the children and the children to the fathers," that the dead as well as the living might share in the blessings of the Final Dispensation, wherein, pursuant to divine purpose, all things that are Christ's, both in heaven and on earth, will be brought together in one.

In preaching the gospel to the world and gathering Israel from the nations, the Latter-day Saints—children of Ephraim—are helping to fulfil the covenant made by Jehovah with Abraham, Isaac and Jacob: "In thee and in thy seed shall all the nations of the earth be blessed." So runs the ancient promise—fulfilled by Jehovah himself in coming through the lineage of those patriarchs as the Savior of the world; and further fulfilled by the dispersion of Israel among the nations, blessed by this racial admixture and by the gathering that has begun.

These are some of the marvels connected with the mighty work in which we are taking part—the wonderful work of Almighty God, in this the last and greatest of the gospel dispensations. What can compare with it? Is there anything half so wonderful?

ALMOST AS WONDERFUL

Yes, there is something almost as wonderful—and that is, that the wise men of this world do not see in it anything worthy of their special care or attention. "Mormonism," to its devotees, is the most glorious thing in existence—the sublimest poem that was ever written, the profoundest system of philosophy that the world has ever known. But the "wise" and "prudent" pass it by as a thing of naught, or stand at a distance, sneering at it and pelting it with unsavory epithets. Why is it?

LINCOLN AND GREELEY

Why couldn't Abraham Lincoln, that good and great man, see in "Mormonism" what we see in it, and what it really is—the Everlasting Gospel? He and Joseph Smith lived almost within a stone's throw of each other in Illinois. Why did not the future president recognize in the prophet of God what the Latter-day Saints recognize in him—the most remarkable human being that has walked this earth in two thousand years? Why couldn't Lincoln see it? The great emancipator was no enemy to the "Mormon" people. When asked, after his election as president, how he intended to treat the "Mormon" question—which was bothering the politicians as well as the priests—he answered in his quaint, characteristic way: "I intend to treat it as a farmer on the frontier would treat an old water-soaked elm log lying upon his land—too heavy to move, too knotty to split, and too wet to burn. I'm going to plow round it." And he did.

Horace Greeley, another great character, the founder and editor of the *New York Tribune*, a man whose utterances were more potent in his day than those of the president of the United States—he came out to Utah in early times when the fastest means of travel between the Missouri river and the Pacific Coast, was the ox-team, the pack-

mule, or Ben Holliday's stage line. Greeley came by stage, and on his way to California, tarried certain days in Salt Lake City. He had repeated interviews with President Brigham Young, and in a book afterwards written and published he paid high compliment to the pioneers and early settlers of these mountain solitudes. He didn't believe the "Mormons" were robbers and murderers, as he had been told, and he spoke of them as honest and industrious people. But that was all. Brigham Young's views on marriage and slavery interested the great editor, but the "Mormon" religion in its sublimest phases was a sealed book to him. Why?

OUTSIDE AND INSIDE AUXILIARIES

Well, doubtless there were good reasons for it; and I will venture to advance one. Perhaps the Lord needs such men on the outside of his Church, to help it along. They are among its auxiliaries, and can do more good for the cause where the Lord has placed them, than anywhere else. And the same is true of the priesthood and its auxiliaries inside the Church. Hence, some are drawn into the fold and receive a testimony of the Truth; while others remain unconverted—for the present; the beauties and glories of the gospel being veiled temporarily from their view, for a wise purpose. The Lord will open their eyes in his own due time.

ISRAEL AND THE GENTILES

God is using more than one people for the accomplishment of his great and marvelous work. The Latter-day Saints cannot do it all. It is too vast, too arduous, for any one people. Our part in it is the greatest. We have the gospel and the priesthood, with a mission to gather Israel, build the New Jerusalem, and prepare the way for the advent of the King of kings. And this duty has been laid upon us because we belong to the house of Israel. It is the God of Israel who is coming to reign and we are the right people to prepare the way before him.

But we don't own the steamships and the railroads and other means of rapid transit and communication, whereby the Lord's people are being gathered out from the nations—flying "upon the shoulders of the Philistines," as Isaiah predicted. The risen Savior, when he appeared to the Nephites and spoke of the glorious future, said that the Gentiles would assist his people in gathering to their promised lands. And are they not doing this? Is it not the ships and railroads of the Gentiles—"the shoulders of the Philistines"—that are bringing the children of Ephraim to this Land of Joseph, and carrying the children of Judah to their ancient homeland—dedicated for their return by direction of the Prophet of Ephraim—Joseph Smith?

We have no quarrel with the Gentiles. They are our partners in a certain sense. The name Gentile is not with us a term of reproach. It comes from *Gentilis*, meaning, of a nation, a family or a people not of Israel—that is all. "Mormon" is a nickname for Latter-day Saint,

but "Gentile" is not a nickname. It simply means, with us, one who does not belong to the Church. We need the Gentiles, and they need us, but they don't know it, and we do. They are wiser than we are in material things—the things of Earth and Time. But when it comes to spiritual things—the things of Heaven and Eternity, we can teach them. We need their wealth and worldly wisdom, their wonderful skill in managing and manipulating temporalities. And they need the Gospel and the Priesthood. They need us, for we hold in our hands the Key to their eternal salvation.

Again I say, the Lord's Work has need of auxiliaries outside as well as inside, to help it along. Because of their worldly influence—which would depart if they connected themselves with the Church—many are kept where they are, where the Lord has placed them, and can best use them for the good of all.

THE WISE AND PRUDENT

Many years ago I had an interesting conversation with a man who was a member of the Roman Catholic church. He was a great scholar; he must have had a dozen languages at his tongue's end, and seemed to know all about history, science, law, philosophy, and all the rest of it. We were frank and friendly with each other, and one day he said to me:

"You 'Mormons' are all ignoramuses. You don't even know the strength of your own position. It is so strong that there is only one other position tenable in the whole Christian world, and that is the position of the Roman Catholic church. The issue is between 'Mormonism' and Catholicism. If you are right, we are wrong. If we are right, you are wrong, and that's all there is to it. These Protestant sects haven't a leg to stand on; for if we are right, we cut them off long ago, as apostates; and if we are wrong, they are wrong with us, for they were a part of us and came out of us. If we have the apostolic succession from St. Peter, as we claim, there was no need of Joseph Smith and 'Mormonism;' but if we have not that apostolic succession, then such a man as Joseph Smith was necessary, and 'Mormonism's' position is the only consistent one. It is either the perpetuation of the Gospel from ancient times or the restoration of the Gospel in latter days."

"Doctor," said I, "that is a very clear and concise statement, and I agree with it in almost every particular. But don't deceive yourself with the notion that we 'Mormons' don't know the strength of our own position. We know it better than you do. We know it better than any other people can know it. We haven't all been to college, we can't all speak the dead languages, and we may be ignoramuses as you say; but we know we are right, and we know you are wrong." I was just as frank with him as he had been with me.

Now what was this great scholar's viewpoint? With all his learning, he could not see into the heart of "Mormonism." He recognized the strength of its position; but he supposed that to be an accident.

He thought Joseph Smith had stumbled upon something of which he did not know the true value. He was wise in worldly wisdom; but his wisdom perished in the presence of this mighty and marvelous problem.

Another instance and I am done. A learned gentleman named Riley applied for a doctor's degree at Yale University, and as the basis of his application, he wrote a thesis entitled "Joseph Smith, the Founder of Mormonism." And what did he bring forth? Simply this: That Joseph Smith was an epileptic, who fell in a fit and imagined that he saw the Father and the Son; imagined that Moroni revealed to him the Book of Mormon; that John the Baptist conferred upon him the Aaronic Priesthood, and Peter, James and John the Melchizedek Priesthood; that Moses restored the keys of the gathering, and that Elias and Elijah also appeared to him. All imagination, said Mr. Riley.

But this wise man overlooked one important fact: A tree is known by its fruit; a fountain, by the stream that issues from it. The Church of Jesus Christ of Latter-day Saints, as a system of government, challenges the admiration of intelligent men all over the world. It is conceded to be a wonderful organization. And the doctrines of "Mormonism" are replete with poetry and philosophy—are beautiful, glorious and sublime. Joseph Smith declared that these things were revealed to him—that they came right down from God out of heaven; but Mr. Riley would have us believe that they all sprang from the diseased brain of a fourteen-year-old boy who had fallen in an epileptic fit!

There are some things that do not need answering, and this one of them. Well was it said in days of old, with reference to the days in which we live: "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

ONLY ONE WAY

There is but one way to understand "Mormonism"—and that is God's way, not man's. Books and schools cannot give a testimony of the Truth. Those who sneer at the Everlasting Gospel, and pelt it with nicknames, will never understand it—unless they repent, and are baptized, and receive the Holy Ghost, whereby the things of God are made manifest. What Peter said to the multitude in his great Pentecostal sermon, is just as true today as when it was first spoken. The Gospel does not change; it is the same yesterday, today and forever; and what was necessary to save a soul two thousand years ago, is necessary to save one now. Amen.

ELDER JOHN M. KNIGHT

Retiring President of the Western States Mission

During the few moments at my disposal I pray that I may have the spirit of this occasion.

For nearly nine years it has been my good fortune to labor as a missionary of the Church, proclaiming to the world the marvelous work

and a wonder that has been established in this dispensation. I can truly say to you, my brethren and sisters, that it has brought into my life a greater joy than any other experience. We may buy pleasure, we may attain happiness, but real joy comes to the individual who gives long and unselfish service to his fellowmen. I have rejoiced in the opportunity afforded me to lift up my voice in proclamation of the gospel and to declare that Jesus is the Christ and that Joseph Smith was and is a prophet of the living God.

As I have listened to the brethren, during the sessions of this conference, I have realized more fully than ever before that Joseph Smith was the spiritual pioneer of the nineteenth century, that he was the trail-blazer, if you please, who led men and women away from the worship of idols and planted anew in their hearts a knowledge of God and of his Son, Jesus Christ. He led by voice and life and never permitted the message entrusted to his care to be throttled by any power, social, economic or military. Joseph Smith established the Church on a firm foundation, builded it upon the Savior of the world, with apostles and prophets as in the great organization established by the Savior in the meridian of time. I am wondering if we appreciate the value of that organization, how important it is that we have the living oracles among us. If it were not for these men, who direct the destinies of the Church, who keep it in order, we would soon be as the world, wafted about by every wind of doctrine, and as unstable as many of the organizations calling themselves Christian churches.

I am happy in the knowledge that the Church has been controlled, from the beginning, by the power of God, and that the men who have stood at the head have directed its destiny under his inspiration. The Latter-day Saints, as indicated by the last speaker, are not in doubt with respect to the gospel of the Master. It is the purpose and will of our Father that all men might know the truth. To that end the gospel is being preached in all the world as a witness. The promise is made unto all who obey its saving ordinances, that they may know the truth. There are thousands and tens of thousands of Latter-day Saints today who bear witness that the Lord has heard and answered their prayers, and has sealed upon their hearts this knowledge. The missionaries who are out in the world, undaunted and unafraid, proclaim to the people that if they will obey the truth they may know that it is of God. The Savior has promised that if any man will do the will of the Father he shall know of the doctrine, whether it be of God or whether we speak of ourselves.

May I refer to one incident that happened in our mission during the last year. One of our missionaries, laboring in Casper, Wyoming, called at a home one day and was invited in, by the man of the house. He discussed our faith with this gentleman for upwards of three hours. The man then said to him: "I have been a member of a Christian church for many years, and was educated for the ministry. My father and my grandfather before me were ministers of the gospel.

Some ten years ago I discovered that there was a lack of vitality in the organization to which I belonged, and I covenanted with the Lord that if I ever found the truth I would accept it. I resigned my pastorate, took up school teaching, and have been searching for the truth." He said, "I have looked everywhere, except into your organization and your faith, and I discover today that you have presented to me the message that I have been seeking all these years. I have covenanted with the Lord that I would join the church that presented to me the truth, and I find what I am looking for in your organization."

It was not an easy matter for this gentleman to accept the message of the elders. Weeks and months went by, a serious illness overtook him, an operation was necessary; but before the operation was performed he called his family around him and said to them: "I have discovered the truth in the Mormon Church, and if I die, it is my wish that you accept their message and become identified with that people, and then have the work done for me in the temple." The man did not die. The elders administered to him; he lived, and as soon as he was sufficiently well he became a member of the Church by baptism. After baptism he said, in bearing testimony, that the scriptures were opened to his view, or to his understanding; they became a new volume. He understood them as he had never understood them before. He comprehended the truth. It was to me the best evidence of his conversion. The Holy Spirit had come into his life, and he was able to understand the gospel of the Master as it is presented by the Latter-day Saints. Many such instances might be related.

I appreciate that the time has expired. I desire to bear my testimony to the truth; that I know as I know I live that this is the gospel of Jesus Christ, that it is the power of God unto salvation to all who will obey its saving principles and ordinances. It is not enough for us merely to go down into the waters of baptism, but after we have accepted the truth we should make application in our lives of its saving graces—add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness, brotherly kindness; and to brotherly kindness charity. The apostle of old said: "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

The Lord help us to so live that we may be worthy of all his blessings, I pray in the name of Jesus Christ. Amen.

The congregation sang, "Now let us rejoice."

The closing prayer was offered by Elder Henry D. Moyle, President of the Cottonwood stake of Zion.

The conference adjourned until 2 o'clock p. m.

AFTERNOON MEETING

The meeting commenced at 2 o'clock in the Tabernacle, April 7, 1928.

President Heber J. Grant presided.

The congregation sang, "How firm a foundation."

Elder Heber S. Allen, president of the Taylor stake, offered the opening prayer.

A solo, "Lift thy heart," was sung by Harold H. Bennett.

ELDER JOSEPH FIELDING SMITH

I pray that I may have the Spirit of the Lord to direct me in what I shall say this afternoon. It is my desire to address my remarks particularly to the officers and teachers of the Church—those who have been called to responsible positions in the Church and who have a voice in the choosing of instructors in the priesthood quorums and the various auxiliary and other organizations of the Church.

TEACH AS DIRECTED BY THE SPIRIT

I shall read a few verses from section forty-two of the Doctrine and Covenants:

"And again, the elders, priests and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel.

"And they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit.

"And the Spirit shall be given unto you by the prayer of faith; and if you receive not the Spirit ye shall not teach."

We are inaugurating in the Church this year, a little different system in regard to the teaching of members of the Church, and I think it is an improvement through which all the members may have the opportunity to receive instruction in the principles of the Gospel as these things are presented unto them by these elders, priests and teachers of the Church, according to the word of the Lord in this revelation.

FAITH A NECESSARY QUALIFICATION

The matter of teaching is one of the greatest importance. We cannot estimate its value when it is properly done; neither do we know the extent of the evil that may result if it is improperly done. Whether in the Church schools, the seminaries, auxiliary organizations; or in the Priesthood quorums, the greatest qualification required of a teacher is that he have faith in the principles of the gospel; that he believe in the principles of revealed truth as they have come through inspired prophets in our own day as well as in times of old; and that he shall exercise his privilege as a teacher in the spirit of prayer and faith.

I am in full accord with the commandment as it is written in this revelation. Unless a man does have a knowledge of the truth, has faith in the word of the Lord and his power, and is guided by the Spirit of the Lord, he should not teach. We are commanded "to give diligent heed to the words of eternal life." For we "shall live by every word that proceedeth forth from the mouth of God. For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is spirit, even the Spirit of Jesus Christ."

In this day of wonderful educational privileges and opportunities for the gaining of knowledge, as the world understands it, we may feel that the greatest thing required of a teacher is that he possess a liberal education. It is very essential that men with the responsibility that teaching brings, be educated; that they have knowledge in a general way; but it matters not what a man's training or what his schooling may be—how many degrees he holds—if he has not faith in the gospel of Jesus Christ and has no testimony received from the Spirit of the Lord of the divine truth which has been revealed, he is not qualified to teach in any organization within the Church. Sometimes those who are serving as Bishops and Presidents of Stakes, and in other leading positions, I fear, may overlook this fact and in the choosing of teachers in classes, as teacher trainers, or wherever it may be, think of the man's educational qualifications as they would be looked upon in the world and forget the spiritual and doctrinal qualifications which are more essential. A teacher should not be called primarily because of his schooling, or educational attainments, without taking into consideration his humility, his faith and his integrity to the cause of truth which he is supposed to represent. This training does not come through the study of science, art or literature, but through prayer and faith and the promptings of the Spirit of the Lord. It cannot be stated too forcefully that the man or the woman without faith in the gospel as it has been revealed in the day in which we live, should not teach. The Lord has made it very emphatic.

MEMBERS OF THE CHURCH SHOULD BE PROPERLY TRAINED

This is a very important age in which we live, and our message and our authority in the world are the most important things in the world. The souls of members of the Church are just as precious in the sight of the Lord as are the souls of the people in the world unto whom our missionaries go with the plan of salvation. In fact, if a choice is to be made, a soul already in the Church—one who is in the Covenant—is just a little dearer to the Father, if possible, than is one who is on the outside. Of course, the Lord is no respecter of persons, and all souls are precious in his sight, but he no doubt loves those who obey his voice and who are willing to walk in his truth, more than he does those who fail to do so. We should spend our time and give diligent attention to the training of members of the Church. Teachers who are filled with the spirit of the Lord and who are tried and true, should be called to act in this capacity, and those who are

not so tried and proved, should not be called to instruct the members. What do we accomplish if we spend our time and means preaching in the world to make converts to the gospel, if we place instructors before the youth in the stakes and wards who destroy the faith in the hearts of the young people in the divine message intrusted to our care?

SAVING PRINCIPLES

A man may have a wonderful education and not be on the road to salvation. It matters not if a man is acquainted with the principles of science, history, literature, and all the branches of education as they are taught in the schools of our land, these truths, of themselves, will not save him in the kingdom of God. He must have in his heart the spirit of faith in the mission of Jesus Christ; he must understand the principle of repentance; he must understand the principle by which the remission of sins may be obtained, which is baptism by immersion by one having authority. In fact, he must understand all of the first principles of the gospel and obey them. These truths are fundamental to salvation. If a man has not complied with these principles and received the gift of the Holy Ghost by the laying on of hands, and obtained entrance into the kingdom of God, he is not on the road to salvation, no matter what else his knowledge may be. The great learning he obtains in the world will not save him.

FULNESS OF TRUTH PROMISED TO FAITHFUL

All knowledge is helpful, all truth is a part of the gospel, but the Lord has given us some fundamental laws, truths by which his kingdom is governed, and we must be in accord with these principles of truth and these laws, and understand them if we would be saved in the celestial kingdom. Having possession of these truths pertaining to our salvation, we may add to our knowledge. Eventually a man will be under the necessity, if he becomes perfect as the Lord prayed and taught in his sermon on the mount, to understand all truth. Things are taught in a fragmentary way now, but we will know them in full sometime when we receive the greater light and understanding after the resurrection. Our knowledge does not end with this life. We will continue to progress in eternity, and all things will be revealed unto those who are faithful in this life in keeping the commandments of the Lord. The Redeemer has said:

"The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth.

"And no man receiveth a fulness unless he keepeth his commandments.

"He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things."

SEEK MEN OF FAITH AND TESTIMONY

We learn in the scriptures, then, that there are fundamental things which we must understand, and laws which we must obey, if we would find our way into the celestial kingdom. Now I speak this way to impress upon my brethren, the Bishops and Presidents of Stakes, and

others, the necessity of hunting for men as teachers in organizations within the Church who have a firm testimony and who live in full accord with the word of the Lord. Men who are filled with the spirit of faith, who understand the principles of the gospel, and who make them a part of their lives and who spend some of their time in prayer and fasting.

THE SPIRIT OF TRUTH

Let me read from another revelation:

"Wherefore, I the Lord ask you this question—unto what were ye ordained?

"To preach my gospel by the Spirit, even the Comforter which was sent forth to teach the truth.

"And then received ye spirits which ye could not understand, and received them to be of God; and in this are ye justified?

"Behold ye shall answer this question yourselves; nevertheless, I will be merciful unto you; he that is weak among you hereafter shall be made strong.

"Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth, doth he preach it by the Spirit of truth, or some other way?

"And if it be by some other way it is not of God.

"And again, he that receiveth the word of truth, doth he receive it by the Spirit of truth or some other way?

"If it be some other way it is not of God.

"Therefore, why is it that ye cannot understand and know, that he that receiveth the word by the Spirit of truth receiveth it as it is preached by the Spirit of truth?

"Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together."

HOW TO AVOID DECEPTION

Again the Lord has said, speaking on this question:

"And again, I will give unto you a pattern in all things, that ye may not be deceived; for Satan is abroad in the land, and he goeth forth deceiving the nations—

"Wherefore he that prayeth, whose spirit is contrite, the same is accepted of me if he obey mine ordinances.

"He that speaketh, whose spirit is contrite, whose language is meek and edifieth, the same is of God if he obey mine ordinances.

"And again, he that trembleth under my power shall be made strong, and shall bring forth fruits of praise and wisdom, according to the revelations and truths which I have given you."

Satan is abroad in the land, deceiving the nations, and he will deceive us unless we are firmly grounded in the faith, unless we base our salvation on truth, unless we search for gospel knowledge and understanding. The Lord has required of us, as he sets it forth in many of the revelations given to the Church, that we should search the scriptures, and make ourselves familiar with the teachings they contain. If we will do this then, we will not be led astray by every wind of doctrine and foolish teaching of men in the world, but will have power to understand and discern between truth and error and choose the right, avoiding that which is wrong. Every member of this Church has it within his power to know the truth, so that he may not be deceived. This knowledge will come to us through our

study, through faith, through perseverance, and through living in full accord with the ordinances of the gospel.

May the Lord bless and guide us, I pray, in all things, that we may be steadfast in the truth in these days of peril, these days when there are so many false doctrines prevailing in the world and men are striving to destroy the fundamental teachings of the Lord Jesus Christ. May we stand firm and faithful in the spirit of prayer, the spirit of faith and with a perfect testimony of the truth, I pray, in the name of Jesus Christ. Amen.

ELDER RULON S. WELLS

Of the First Council of Seventy

I have been greatly impressed by the spirit of this conference, and with the fact that the Lord has set his hand to do a marvelous work and a wonder among the inhabitants of the earth in the day and age in which we live. It is, indeed, a marvelous and wonderful work that was portrayed to us so beautifully, in the meeting this morning, by Elder Orson F. Whitney. It has been accompanied by the most miraculous occurrences, and it is not a great wonder that many people have questioned its truth.

We are living in a day of agnosticism, a day when there is but little faith among the children of men. The great thing in connection with these miraculous occurrences is the introduction, among our Father's children, of those principles and doctrines that have within them the power of God unto salvation.

What is the work of God? We read in the opening paragraph of the Bible:

"In the beginning God created the heaven and the earth.

"And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters.

"And God said, Let there be light: and there was light."

Thus began, according to Holy Writ, the great work of creation; and there followed the creation of man in the image of God.

What is God's work, of which we speak as this marvelous work and a wonder? It is the great plan of life and salvation. God created the heavens and the earth, and we look up into the starry heavens, with wonder and amazement at the grandeur and the glory of this universe in the midst of which we live. We see the blazing sun at noonday and our hearts are thrilled with the wonder of it; and we learn of the motions of those heavenly bodies and our hearts are filled with amazement and wonder at the glory of this wonderful creation; and we ask the question, Whose work is this? We may read the answer in the opening verse of the Holy Scriptures: It is the work of God.

But is that all that is contemplated in this great work of God? Is that the great thing that God has in mind? The Lord spake unto

his servant Moses, and his words unto that mighty prophet read like this: "This is my work and my glory, to bring to pass the immortality and eternal life of man." The saving of human souls, redeeming them from the fall, exalting them, and bringing them back into the presence of God, is to bring to pass their immortality and eternal life. It is not sufficient that we live here upon the earth. This is but one phase in the progress of the children of God. This mighty work of God began before the foundations of this earth were laid. What do we know about the things that happened before the foundations of this earth were laid? I grant you that very little has been revealed, but that little is full of meaning. The Lord spake unto his servant Job and said:

"Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. * * *

"When the morning stars sang together, and all the sons of God shouted for joy?"

True enough; where was Job then? My brethren and sisters, where were we? We stood in the presence of our Maker; we stood in the presence of our Eternal Father—his begotten children in the spirit. What was the occasion that filled our hearts with joy? It was the promulgation of this glorious plan, whereby the children of God might become exalted and be saved in the kingdom of God, that we might have our part in that great work which the Lord instituted among his children even in that primeval day, that involved the creation of this world, the placing of our Father's children upon it in tabernacles of flesh and bones. It involved the fall, because we were free agents, and without the experience of an earth life there would be no possibility of an exaltation.

The principle of progress is involved in the experiences that we have upon this earth. The plan was announced. It was one of free agency, the right to choose between good and evil. Are you willing to take the chances of an earth-life, with the recollection of your previous existence taken from you, and live in a world of sin, tempted by the adversary of the children of men? Are you willing to be proved, whether or not you will do all things whatsoever the Lord will require of you? The announcement was made and a covenant made with the children of God, even in that primeval day, when he revealed the gospel of the Lord Jesus to the children of God. Even then, it was the power of God unto salvation, the new and the everlasting covenant that the Lord made with his children. If you will do these things and prove yourselves, you will receive an exaltation in the celestial kingdom of God. And our hearts were filled with joy inexplicable, even to overflowing, and we shouted for joy over the glad tidings that had been made known unto us even in that primeval day.

The plan involved the sending of one mighty and strong. The question arose, Whom shall I send? And there arose in that mighty multitude the first-born of all the children of God, who said, "Here

am I, send me." "Thy will be done, and the glory be thine forever." But there was another in that assembly who objected to the great plan that was evolved, that of free agency, and he arose in that mighty multitude and said, "Here am I send me, I will be thy son, and I will redeem all mankind that one soul shall not be lost." Compulsion, that. "Surely I will do it," said he, "wherefore give me thine honor." And God said, "I will send the first." And Satan grew angry, for Satan it was who had spoken thus, and he rebelled against God. He had been busy beforehand, laboring among the children of God, deceiving them with his sophistries. And there was war in heaven, and Satan prevailed not, for the Lord sent the first, and Satan was cast out of heaven.

The all-important thing for the inhabitants of this world, then, is this, to believe on Him whom God did send, and reject the message of him whom God did not send but cast out of heaven. For the war, begun in heaven, was continued here on earth among the children of men, and Satan is abroad in the land endeavoring to lead the children of God away here as there, continuing his work of destroying the souls of men. To believe on Jesus Christ, then, is the all-important thing. Believe on him and thou shalt be saved. And when I say believe on him, I mean a living faith in him, and in his glorious gospel, for, as then, it is now the power of God unto salvation. A man may not say that he believes on him and reject his gospel. A man who has a living faith in him lives not by bread alone, but by every word that proceedeth forth from the mouth of God, and accepts of the plan of him whom God sent into the world, rejecting the plan of the adversary. To accept the plan of our Savior is to have faith. To reject the plan of the adversary, with all his sophistry, his false religion, his deception, his evil and all combined, to resent and resist that, and to turn away from it, is to overcome sin.

There is only one way, and that is to accept of him whom God sent, and his glorious gospel, which has been restored in the day and age in which we live. That which was first given to father Adam and in various dispensations of God's providence has been revealed anew to the children of men. Let us then have faith in him. There is no other name given under heaven whereby men and women can be saved, no other plan, no other gospel. There is but one faith, one Lord and one baptism; and that baptism, and that faith, and that Lord have been revealed to the children of men in this dispensation of his gospel, and now, in the day in which we live, the gospel restored in all of its primitive purity, having in it the power of God;—a marvelous work and wonder for the salvation and exaltation of the children of God.

May we accept that message, live in accordance with it, and thereby be entitled to an exaltation wherein our Father will fulfil the covenant that he made with us in that primeval day. Let us take advantage of it, and lift up our voices to all the world, that they may hear the glad tidings which God has sent into this world, through his Only Begotten Son, I pray, in the name of Jesus Christ. Amen.

ELDER RICHARD R. LYMAN

Yesterday Elder George F. Richards, quoting the words of the Master, said:

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"

May I for a few moments draw your attention to some of the fruits, the accomplishments, of the Church of Jesus Christ of Latter-day Saints?

I sat yesterday in our conference by the side of Dr. Roy O. Wyland, director of education for the Boy Scouts of America. As he looked out over the great multitude in this building and listened to the remarks of the various speakers, he was getting, perhaps for the first time, an intimate and accurate view of this Church and its fruits.

At the close of the second session of the conference Dr. Wyland said:

"This is one of the glorious days of my life. I have never known such inspiration before. The feeling that has come into my soul today is entirely new."

A TRIBUTE BY SENATOR OWEN

These remarks of Dr. Wyland remind me of Senator Robert L. Owen and of the experience he had under very similar circumstances, a few years ago in this same building. Senator Owen and the Honorable William J. Bryan occupied front seats at one of our conference sessions during a week-day afternoon. The great audience made up largely of men was to them a thrilling sight.

At the close of the session these two distinguished visitors came to the stand and watched the great multitude move out of the building. A few people, probably a hundred, gathered in front to hear what these visitors might say. Mr. Bryan asked the Senator to speak:

"My friends," said Mr. Owen, "I cannot tell you how much I have been surprised and how much I have been pleased at what I have seen and heard here this day. You need have no fear for the future, for your faith is founded on a rock.

"I can perhaps explain my feelings best by telling you a little story. Two men were sitting side by side; one said to the other, 'You see that man over there? I hate him.'

"'You hate him? How can you hate him? He is a stranger; you do not even know him.'

"'Of course I do not know him. I could not hate him if I knew him.'"

Mr. Bryan, Senator Owen, and Dr. Wyland, were all surprised, they were all pleased, with the fruits of Mormonism as these were presented by the audiences and the words of the speakers.

OUR WORK IN SCOUTING

"Ye shall know them by their fruits. * * * A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

If we are to be judged by the work we have done throughout the

Church in Scouting, we have certainly been putting forth good fruit. Dr. Wyland told us in our conference yesterday that no church or other organization has done better.

We are aiming to do efficient Scout work in every one of our one thousand wards in the Church. The Scout program is an essential element of the work offered in our Mutual Improvement Association. Practically every ward has in it a Scout troop.

Elder Richards spoke yesterday of his own son—one of five remarkable Scouts in my own ward, the Twenty-seventh. Few troops in the city or, for that matter, in the entire country, have the record of our Troop Thirty-nine. Scout James Bean was one of the four boys from Region Twelve, which includes Utah, Nevada, Arizona and California, to win the Harmon Foundation Scholarship. Five boys in the Ram Patrol of this Troop to which the son of Elder Richards belongs, another being a grandson of Francis M. Lyman, have each from sixty to seventy-five merit badges. Our Scout Executive, Mr. D. E. Hammond, says that "they are the ranking Scouts of the United States."

If the tree is to be judged by its fruit, what must we say of this outstanding work?

THE CHURCH'S MISSIONARY SYSTEM

Recently I was asked by a great scholar to name outstanding characteristics of our people. I named first our missionary system. I am looking to see someone wise enough, philosopher enough, scientist enough, to explain how, with little opportunity for scholastic education, Joseph Smith could devise an educational institution of such merit as this missionary system.

How precious are the lives of young people eighteen, nineteen, twenty and twenty-one years old!—the critical ages in their careers. What do thoughtful folks think of an institution that teaches boys and young men at this the most critical period of their lives, to devote one, two, perhaps three years to spreading the gospel of Jesus Christ, and to a study of his life and labors?

The Christian world is agreed that there is no other life, that there is no other example, like that of Jesus, the son of God. The historian, H. G. Wells, said:

"Being myself not a Christian, I must, without hesitancy, when I have been asked to name the seven greatest characters of all time, name as the first greatest, the character that has helped humanity most and best—Jesus of Nazareth."

Had Joseph Smith done nothing more than establish this missionary system, which sends young people out in the world unselfishly to teach others the Christian religion, would that work not bear the stamp of divinity? Remember, too, that these young people pay their own expenses. They are not teaching for hire, nor are they divining for money. This is another of the fruits.

FRUITS OF MUTUAL IMPROVEMENT WORK

There came recently into my hands "The Vigilante"—the official organ of the M Men's and Gleaner Girls' organizations of the Hollywood and Los Angeles stakes. These young people are fruits of the Church. What must be the verdict of history as to the Church which produces young people who in an editorial publish the following:

"The man who succeeds must pay the price of success. He must save when he would like to spend. He must work when he would like to be asleep. He must take the kick when he is tempted to kick back. He must be patient when his nature wants him to be impatient. He must call all his faculties to reason when they want to be unreasonable."

These are the sentiments of the young people of the Church who have gone on through Scout work to "M" Men's work—their own ideas, expressed in their own way, in their own publication. Is the tree which produces such fruit a good tree? "By their fruits," says Jesus Christ, the Son of God, "ye shall know them."

SENTIMENTS OF GREAT LEADERS

I would like to have you look for a moment at the man, President Heber J. Grant, who stands at the head of the Church. When the Prophet Samuel was looking for a king of Israel, he said: "Man looketh on the outward appearance, but God looketh on the heart." It is on the character, the heart, of President Heber J. Grant that I desire you to look.

As I walked into his office the other day he handed me a paper. I found on it such words as these, which express his views of life:

"A man is a man when he knows how to sympathize with men in their sorrows. Yea, a man is a man when he knows how to sympathize with men even in their sins. A man is a man when he knows that each man fights a hard fight against many odds, when he has learned how to make friends and how to keep them. A man is a man when no voice of distress reaches his ear in vain, when no hand seeks his aid without response, when he finds good in every faith that helps any man to lay hold of divine things, whatever the name of that faith may be."

These are the feelings, these the sentiments, of the man who has been produced by this Church and who at present stands at the head.

Having known him since I was ten years old, I say with certainty that these views mirror his daily life as he has lived and as he still lives it.

I quote from another product of the Church—words spoken by that scholarly man, John Taylor, on the 12th day of June, 1852—a man who afterwards became President of the Church. Search where you will, and find, if you can, principles any higher or more liberal than these, declared by President John Taylor:

"If any man under heaven can show me one principle of error that I have entertained, I will lay it aside forthwith, and I will be thankful to him for giving me the information. On the other hand, if any man has any principle of truth, whether moral, religious, or of any other kind, if he will present it, I stand

ready to embrace it. On the other hand, if I have principles which are out of the power of man to prove false, I stand upon these as a sure, safe foundation."

That is the teaching of the Church; is it good fruit?

A CLEARNESS OF VISION

Why is it, as Elder Whitney asked this morning, that those who are, and those who are not, members of the Church can not see alike? One with a certain mental power and another of equal capacity—why does one believe, the other reject?

Do Church members see more clearly because they belong to the House of Israel? This may be one reason.

It has, however, for a long time been my thought, that a clearness of vision has come to us because those having authority have laid their hands upon our heads, and with authority have said, "Receive ye the Holy Ghost"—a blessing which seems to enable us, by the power of faith, to see, to feel, to know, and to say, with Job, "I know that my Redeemer liveth."

This is the Church and Kingdom of God. Repent, as has been said to all the world, be baptized, receive the Holy Ghost, and you shall know.

A duet, "O God, our help in ages past," was sung by Margaret Stewart Hewlett and Pearl K. Davis.

ELDER J. GOLDEN KIMBALL

Of the First Council of Seventy

I was not able to be at conference yesterday, but, as I lay on the lounge and listened to the radio, I am glad to say to the people, I heard every word that was said, even at that long distance. I listened with great interest and partook of the spirit of the conference. As far as I am concerned, my brethren and sisters, I feel that it is victory or death. I haven't a vision of any kind whatsoever. I have no ambition to achieve honors, and I have only one viewpoint, and that is salvation. I desire most fervently to walk in the footsteps of my father and to emulate, as far as I am capable, his example, and to be one among the number who are loyal and true and faithful to the Church.

I listened with much pleasure and a great degree of happiness to the reports of the presidents of Missions as to what is accomplished in the world through the preaching of the gospel. I do not know that I ever felt quite so intently as I do now, notwithstanding my own missionary work and the hundreds of elders I have assisted in setting apart, the importance of this labor, because of its influence upon our youngest son, who is now in France.

You know I am rather peculiar in my thoughts and imaginations. I get to thinking along certain lines. I pick up ideas here and there. It is not original. I haven't been able to get hold of anything original for a long time.

All the passion I have had for the past forty years I have put into

this work, with all the mistakes and blunders, and my spirit has worn out my body. As I grow older, I become more silent, with a desire to be alone. To me, one glimpse of immortality would mean that death would lose all cause of fear and would hasten my desire to go home. As someone has said: "Why fear death? It is the most beautiful adventure of life."

What is the good of all this education and science if it cannot tell us that there is a survival after death? What is the good of it all if it cannot answer a simple question like that? Science seems not to know what lies beyond the "No man's land," so we must turn our faces and our desires to God for an answer. It has been remarked very often that when we meet a really big man, we almost invariably find a simple man, devoid of pride and arrogance. One reason lies in the fact that every man holding a big position knows in his own soul, if he be honest, that there are forces entirely outside of himself that have led him onward to do big things. The man of the world calls it luck, just a series of accidents, but Latter-day Saints feel that great men and good women succeed because the front door of their intelligence is always open to inspiration and because of their dogged determination and effort to carry out what God has inspired them to do. What a man is worth in this world depends on the kind of life he leaves behind him as he passes. His riches consist, not of what he brought with him, but of what he left behind him as he bestowed his goods and influence to uplift and help the poor.

Heber C. Kimball had the superb gift of living in the hearts of the people. He taught me by his good behavior that while equality is often impossible, brotherhood and friendship is the great possible thing. I cannot but feel that all that is beautiful and virtuous, all that is great and noble, will be for my father. God and Christ, and the Prophet Joseph and his brethren, in time, will assemble, and he will be among that number. His personality was as simple as a child's and he had the priceless gift of a forgiving and loving heart for the people, for his wives and for his children.

The fact that Heber C. Kimball was my father need not, I think, with fair-minded people who are considerate, convict me of immodesty in telling his story. It is not as if I were claiming anything for myself. I had nothing to do with his creation, but I speak of a real man, the personification of a great prophet, a great pioneer in American life. I ask why should I not, at the closing of my life, give in my way an authentic picture of him, with the hope that it may be faith-promoting and convincing to others as it has been to me? When I read of those 143 pioneers who landed in this valley on July 24, 1847, and in one short month they accomplished more for the beginning of a great work than other men have accomplished in a lifetime, I marvel at it. I can remember reading a discourse preached by President Brigham Young at the funeral of Jedediah M. Grant, wherein he said: "This man who lies before you accomplished more in ten years than some men accomplish in one hundred."

I now desire to call to the attention of the Kimball race what was

accomplished by President Heber C. Kimball and others in preaching the gospel in England.

Heber Chase Kimball was born in Sheldon, Vermont, June 14, 1801. When he was eleven years old, his parents removed to West Bloomfield, New York, where his father, who was a blacksmith, established a large shop in which Heber was taught blacksmithing. At the age of nineteen, he was thrown upon his own resources, his father having failed in business. Heber was relieved by his elder brother, Charles, who taught him the potter's trade. Heber C. suffered severe poverty to the extent of actual hunger at this time, but it was largely brought about by his shyness and timidity.

"With all his trials, hardships and persecution he was a singular compound in his nature, of courage and timidity; weakness and strength, with a penchant for mirth and a proneness for melancholy, and blending the lion-like qualities of a leader of men with the bashfulness and lamb-like simplicity of a child.

"Men like Heber C. Kimball are not accidents. They are, emphatically and in the truest sense, children of destiny. What is true in this respect of ancient prophets, like Abraham and Jeremiah, is true also of modern prophets.

"This wondrous triad of spirits, known to the world as Joseph Smith, Brigham Young and Heber C. Kimball, of "Green mountain boys" of Vermont, went forth in the name of the great Jehovah to plant the banner of gospel truth."

In the spring of 1837, Brother Kimball was informed by Brother Hyrum Smith, one of the Presidency of the Church, that he was designated by the Holy Spirit, at a conference of the authorities of the Church, to go on a mission to Great Britain.

Brother Kimball felt his weakness and unworthiness and could not help exclaiming, "O Lord, I am a man of stammering tongue, and not fit for the work."

In June, 1837, he bade adieu to his family, friends, the town of Kirtland, in company with Brother Orson Hyde and others, and arrived in England July 15, 1837.

They were moved upon to go to Preston. It was a day on which representatives were chosen. On one of the flags that were unfurled was this motto: "Truth will prevail." The brethren exclaimed, "Amen—so let it be."

They arrived in Kirtland in May, 1838, having been absent about ten months.

There were great numbers initiated into the Church. Those who were sick flocked daily to be healed. The brethren slept but little, and some nights and days were taken up in baptizing, confirming, administering to the sick and teaching the gospel of Jesus Christ. They baptized ten, twenty and as many as twenty-five in one day. In Preston, fifty were baptized in one week and one hundred in four weeks.

Referring to the vision of the legion of evil spirit in England, on the opening of the mission, Joseph Smith said, "Brother Heber, at that time you were nigh unto the Lord; there was only a veil between you and him. The nearer a person approaches to the Lord the greater power does the devil manifest."

On September 18, 1839, Brigham Young, Heber C. Kimball and others started on a mission to England. Their wives and children were sick.

Charles Hubbard sent a boy with a span of horses and wagon to start them out on their journey. Brigham and Heber were both sick and, with difficulty, got into the wagon. Reaching Kirtland, they had \$13.50 on hand and had paid out \$87. They had traveled 400 miles by stage and paid eight to ten cents a mile, had eaten three meals a day at fifty cents a meal and had paid fifty cents for lodgings. Brother Brigham suspected that Heber had put the money in the trunk, but Heber said a heavenly messenger provided the money.

Elders Brigham Young, Heber C. Kimball, John Taylor, Orson Pratt and R. Hedlock took ship for England, March 7, 1840, arriving April 6, 1840. On April 20, 1841, they returned to New York. They established the work of the Church in almost every noted town and city in Great Britain; baptized between seven thousand or eight thousand; printed 5,000 Books of Mormon, 3,000 Hymn books, 2,500 volumes of the *Millennial Star* and 50,000 tracts; emigrated 1,000 souls to Zion; established a permanent shipping place, and sowed in the hearts of thousands the seeds of eternal truth.

The fall and winter of 1838 was one of the darkest periods in Church history—mobocracy on one hand and apostasy on the other. It was first a city, then a county, and a whole state rose in arms against God's people.

Agreeable to the terms of the anti-"Mormons," whom the commissioners represented, the Saints, trusting in God, were now preparing for the exodus of the Church and its pilgrimage to the Rocky mountains, an event foreseen by the Prophet Joseph Smith and predicted by him in August, 1842.

Heber C. Kimball accompanied President Brigham Young to Illinois, and was with President Young and the 143 pioneers that found their way to the Salt Lake Valley in 1847.

On returning to Winter Quarters, Brigham Young was chosen and sustained as the President of the Church of Jesus Christ of Latter-day Saints, with Heber C. Kimball as his first counselor, in the fall of 1847, a position my father occupied until his death in June, 1868.

I honor my father for his faith, courage and integrity to God the Father and to his Son Jesus Christ. He was one of the first chosen apostles that never desired the Prophet's place—his hands never shook, his knees never trembled and he was true and steadfast to the Church and to the Prophet Joseph Smith.

He built homes for his wives and children, two flour mills, carding machine mill, molasses mills, a linseed oil mill, school buildings, barns, cobble stone walls. He beautified gardens and farms and laid out his inheritance, and laid out city blocks and named the streets. He located hundreds of people who built homes, and he never speculated.

At a council meeting held at the Prophet Joseph's house, Sidney

Rigdon remarked that he had some feelings against Elder Kimball who prophesied of Nauvoo: "It is a very pretty place, but not a long abiding place for the saints." Sidney said: "I should suppose that Elder Kimball had passed through suffering and privations and mobbings and drivings enough to learn to prophesy good concerning Israel." With a mixture of meekness and humor, Heber replied: "President Rigdon, I'll prophesy good concerning you all the time if you can get it."

Brother Brigham, Heber and others were enroute to Kirtland. Heber had chills and fever and was very ill. A doctor said he could give him something to relieve him. The doctor was drunk, and gave Heber a tablespoonful of morphine. He reeled and fell to the floor. Some of the brethren wept and said, "We will never see Heber again." Brother Brigham cared for him. Heber said: "Don't be scared. You brethren go ahead, for Brother Brigham and I will reach Kirtland before you will"; and they did.

During the famine of 1856, which was likened unto the famine of Egypt, Heber C. Kimball played a part like unto that of Joseph of old. He had prophesied of the famine. He, by his providence and foresight and anticipation of the famine, had saved his grain, filled his bins and storehouse, and he fed a hungry multitude, kindred, strangers and all, who looked to him for succor. His own family were put upon short rations, though he had thousands of bushels of wheat, with bran, shorts, corn and barley in abundance. Several hundred bushels of wheat were loaned to President Young, to help feed the hungry and the poor of Salt Lake City.

Bishop John B. Maiben gives an interesting link in the historic chain at the time of the famine. "Some individuals who had flour sold it at \$25 to \$30 a 100 pounds. Not so with Heber, for at no time did he charge more than \$6 a 100 pounds, then the standard tithing-office price. He distributed in various amounts, from five to fifty pounds to the poor, amounting to about 30,000 pounds. His acts of generosity, mercy and charity, during this time of sore distress, are worthy of the man. He kept an open house and fed from twenty-five to one hundred poor people at the tables daily, with bread, flour and other necessities that were worth their weight in gold."

It is related that during the famine, a brother, sorely in need of bread, came to President Kimball for counsel as to how to procure it. "Go and marry a wife," was Heber's terse reply, after feeding the brother. The man thought Brother Kimball must be out of his mind, but when he thought of his prophetic character, he resolved to obey counsel. He wondered where such a woman was and, thinking of a widow with several children, he got busy and proposed. As widows generally do, she accepted him. In that widow's house was laid up a six months' store of provisions. She surely grub-staked him. Meeting Brother Kimball soon after, the prosperous man of a family said: "Well, Brother Heber, I followed your advice." "Yes," said the man of God, "and you found bread."

About this time, they had to meet the wants of the immigration, which had commenced pouring in from Europe. The crickets had played havoc with the crops, in spite of the interposition of the gulls. Great wisdom and the broadest charity had to be exercised to relieve suffering and hunger. The people were put upon rations, all sharing the same, like members of one family. As filling, they dug roots and ate them, like the Indians, or cooked and ate the hides of animals.

It was during this time of famine, when the half-starved, half-clad settlers scarcely knew where to look for the next crust of bread, or for rags to hide their nakedness, that Heber C. Kimball, filled with the spirit of prophecy, in a public meeting, declared to the astonished congregation, that, within a short time, states' goods would be sold in the streets of Great Salt Lake City cheaper than in New York, and that the people should be abundantly supplied with food and clothing.

As soon as the spirit force had abated, on resuming his seat, he remarked to the brethren that he feared he had missed it that time. President Young said: "Never mind, let it go." Charles C. Rich, an apostle, said: "I don't believe a word of it." Heber said: "Neither do I, but *God hath spoken*." The words of a prophet, when spoken by the spirit of God, are the words of God, as he is the dictator.

The advent of the gold hunters, on their way to California, set on fire, as it were, the civilized world, and hundreds of richly laden trains made Salt Lake City their resting place. Thus, the Prophet Heber's words came true, for states' goods were actually sold in the streets here cheaper than they could be bought in New York.

Heber, a few years later, said, "That is the way I prophesy, but I have predicted things I did not foresee and did not believe anybody else did, but I have said it, and it came to pass. The Lord led me right, but I did not know it."

"Thou shalt go to Upper Canada, even to the city of Toronto, the capital," said Heber C. Kimball, to Parley P. Pratt, in April, 1836. "And there," continued Heber prophetically, "thou shalt find a people prepared for the gospel, and they shall receive thee, and thou shalt organize the Church among them, and it shall spread thence into the regions round about, and many shall be brought to a knowledge of the truth, and shall be filled with joy; and from the things growing out of this mission shall the fulness of the gospel spread into England and cause a great work to be done in that land."

This pointed prophecy was strikingly fulfilled. The Fieldings, who were among the people that Parley found in Canada, ready to receive his message, had a brother in England, a minister, to whom they wrote concerning the rise of "Mormonism," and thus prepared the way for Apostles Heber C. Kimball and Orson Hyde, who, with their associates, including Willard Richards and Joseph Fielding, carried the gospel across the Atlantic. The Rev. James Fielding, the minister referred to, received them kindly (though he afterwards turned against them) and it was from his pulpit in Vauxhall chapel,

Preston, Lancashire, July 23, 1837, that these elders preached the first "Mormon" sermons ever heard in Britain.

In August, 1853, Heber addressed the Saints in the Salt Lake Tabernacle: "I know you will prosper and live in peace in the mountains of Great Salt Lake and be perfectly independent. You will live in peace and God will be your defence. The Lord can turn the nations, as I can an obedient horse. They are governed and controlled by the Almighty. There are a few other things I wanted to say: Take care of your grain; for it is of more worth to you than gold and silver." This theme he stressed for the next three years, but they heeded him not and they suffered the consequence. He further said later: "I would like to see the people manufacture their own clothing, machinery, knives, forks and everything else, for the day will come when we will be under the necessity of doing it, for trouble and perplexity, war and famine, bloodshed and fire, thundering and lightning will roll upon the nations of the earth, insomuch that we cannot get to them nor they to us."

Brother Brigham said: "This is the place." Brother Heber said: "Here it is on high. It is the best country I ever saw."

At family prayers, just a little while before his death, he remarked that the Angel Moroni had visited him the night before and had informed him that his work on this earth was finished and he would soon be taken.

He died the morning of June 22, 1868.

No wonder we are thrilled and rejoice and glorify the name of God, that his servants, messengers of life and salvation, have a message to deliver unto his children.

God bless you one and all. I sustain and uphold the hands of the priesthood, and I desire, as you do, to be saved and exalted in the presence of God, which, if I know anything, I know it must be the greatest gift of God to his children. God bless you. Amen.

ELDER JOHN H. TAYLOR

President of the Northern States Mission

I desire, my brethren and sisters, to express my gratitude to my Heavenly Father for the many blessings and opportunities that have come to me during my life. Two of these opportunities I desire to mention. I was grateful for the appointment that came to me a number of years ago to inaugurate in the Church and to develop in a way, two programs: an organized program of athletics and the Boy Scout program. I was grateful for the kind and wise counsel that was given to me from time to time by the General Superintendency of the Mutuals. I say that I was grateful for this opportunity, not for the position, but because of the opportunity it gave me to labor among the young people of the Church. Among the young people is that vitality, enthusiasm and desire for progress that make them do things. To have an oppor-

tunity to help guide that enthusiasm and love of life into channels of righteousness, so that our young people might take their place in the work of the Church a little better than they could otherwise do, was a privilege and blessing.

The other opportunity that came to me was the privilege of laboring as president of one of the Missions of the Church. And again I say, not because of the position, not because of the honor—for it is an honor to preside in a mission, to preside in anything that has to do with God's work—but I was grateful for the privilege of again laboring with the young men and women who have faith sufficient to bring them out into the world to preach the gospel of Jesus Christ. I have seen them grow and increase in faith, in testimony and in power, and I have realized that God has been with them. I have been grateful when a boy or girl could go home at the end of his or her mission firmly established in the testimony of the gospel of Jesus Christ. In leaving the mission field I do so with a degree of regret, because I love the work and I have enjoyed laboring with the boys and girls who have been sent out to do missionary work under my direction.

In our message to the people of the world we are not questioning the sincerity of the thousands and thousands of honest men and women, we are not questioning their devotion or their love of God or their purity of life; but we are questioning the correctness of their interpretation of the principles of life. We are questioning the correctness of their interpretation of the scriptures which have been given unto us by the servants of the Lord who wrote and spoke by the inspiration and power of God. When men and women can look upon the laws of nature, express their admiration and reverence for God because of the orderly way in which he works in this great creation of ours—orderliness in astronomy, in mathematics, in chemistry—it seems strange that they cannot also see that it is quite as necessary that there be an order in the spiritual phases of life. Is it possible that God shall be orderly in all other things except his way of saving men and women and bringing them back into his presence?

I am convinced that the unbelief and division that we have in the world at the present time are the result of an incorrect interpretation of the word of God, and because of such interpretation men and women and young people especially are beginning to wonder just how far they can go in religion, and whether it is possible to find out God at all. In our interpretation of the scriptures we have faith, but we are not interpreting faith as some interpret it, namely, that by faith we are saved without works. We are not interpreting baptism as something which can be accepted or rejected as we may please to do. But the gospel of Jesus Christ is one of completeness. It has in it all things necessary for our salvation. We do not believe in faith to the exclusion of all other things, or as many of the people of the world believe, "By grace are ye saved."

So I am grateful, my brethren and sisters, for the gospel of Jesus Christ that has come to us through the instrumentality of the Prophet

Joseph Smith. It is so broad and so complete that it has an appeal to young people; it has an appeal to older people; it has an appeal to scientific people and to educators. It matters not who the person may be who comes in contact with the gospel, as he studies it he discovers that splendid appeal.

May the Lord bless us and help us to do the work that he desires us to do here upon the earth, may our boys and girls continue to grow up to be splendid men and women, that they shall have a desire in their hearts to go out and preach the gospel of Jesus Christ in plainness and simplicity, and above all in humility, I humbly pray in the name of Jesus Christ, our Redeemer. Amen.

ELDER HYRUM G. SMITH

Presiding Patriarch of the Church

I am very grateful for the privilege of being present at this conference, to partake of the good spirit here manifested, and for the wonderful experience which comes through the personal association at a conference of this character. A number of important subjects came to my mind while sitting here, listening to my brethren, but, it seems, they have now all disappeared. I trust, however, that I shall be enabled to recall something of interest during the few moments that I may stand before you.

DESIRE FOR GREATER STRENGTH

I am very grateful for the blessings that have come to me in my ministry in the Church. I have often desired to have greater strength, realizing that the responsibility which has come to me is of such a character that it needs strength, both mental and physical, to discharge it acceptably to the Lord. Like Elder Kimball's, my body has not been strong enough to carry out the work that my spirit has been willing to do. I have often wished that I might have the strength that was enjoyed by some of the former officers in the Church, those especially who have held the office that I now hold.

From reading the history of the Church, I have learned that the first patriarch of the Church weighed three hundred pounds, more than any of the present general authorities. I have also observed that only a small percentage of the men who have been very faithful in the Church for a number of years as bishops or as presidents of stakes, and have been called to the office of patriarch, are able to conduct the affairs required of them for any great length of time.

THE PASSING OF A PATRIARCH

The desire expressed by Elder Kimball was realized by one of these good men only the night before last. I do not know the exact age of the brother, because I did not refer to the records, but Patriarch Joseph S. Larkin, a very faithful man in the Church, had prepared himself only last Thursday to attend this general conference, and retired that night with a smile on his face and a sweet good-night to his family. When

the family looked upon him in the morning his spirit had gone. He passed on without disturbing anyone. This might be a peaceful way to go; but death seems sad in any way that it comes.

HONOR AND RECOGNITION DUE STAKE PATRIARCHS

I want to express my appreciation, my sympathy and my testimony relative to these good men who have been called to this important work in the Church. From experience, I have learned that there are many individuals in the Church who do not know their local officers sufficiently to honor them as we would like to have them honored. Many of our missionaries, desiring to get their blessings before going away from home, fail to call for them at the hands of their own fathers, and their own kin, and their own neighbors—men who have been tried and found faithful—men of faith, devotion and integrity for the work. I should like to urge these young people to take advantage of their opportunities, realizing that these good men hold the Priesthood of God and that they are authorized, with the keys of power, to function just the same as the Presiding Patriarch; the only difference being the extent of jurisdiction.

I desire to instill in the minds of the Latter-day Saints, both old and young, a respect and honor for the men who hold the office of patriarch in the stakes of Zion. I testify that these men hold the keys of power to bless the people, and that their calling is just as important in their field of labor as mine is in the field in which I have been called to labor.

BLESSINGS OF ETERNAL CHARACTER

As far as the strength and power of the Priesthood is concerned, a priest, a young man who may be honored with the Priesthood of Aaron, can lead a convert into the waters of baptism and baptize him in the name of the Lord, and that baptism is of an eternal character; nothing will take the place of it. Yet, many of us, both old and young, forget that a man who is advanced in years and experience and bears the Melchizedek Priesthood has the power to confer upon us a blessing and a promise; to advise and counsel, all of which also is of an eternal character. All our blessings are of an eternal character when they are administered by proper authority, and I testify that these good men do bear that authority and that they are willing, as far as their strength will permit, to function in their calling, and they are very much encouraged when members of the Church apply for their blessings in their home stakes.

I pray that the spirit and the blessings of these good men may increase; that many more may be caused to seek out these men and honor them, as they should be honored, throughout the stakes and wards of the Church. These good men hold offices of a stake capacity, and are limited to the stake in which they reside. I should like to encourage the members of the Church to honor them in their position.

TESTIMONY OF POWER IN THE CHURCH

I bear testimony to you, my brethren and sisters, that I have discovered, through experience, that the Priesthood is in the Church and that it is held by those to whom it has been given. I realize that there are certain gifts and powers that come to us about which we do not know very much, because we do not cultivate them, we do not use them as perhaps we might do; but I have discovered that I possess the Priesthood of God. I have seen its fruits. I know that, by my faithful labors, the Lord has given me some very comforting experiences. The experiences of the elders of the Church, if published, would be a large volume. Through my experiences, I have been convinced that I do possess that power which has been given to me and has been given to other men, and I desire that I might have strength to honor and use it further for the blessing of the people.

My heart is filled with a love of the work, and I pray that the Lord will continue to bless me, in body as well as in spirit, that I may continue faithful so long as the Lord requires my labors.

BLESSING PRONOUNCED UPON THE PEOPLE

I pray that the spirit of this conference will go with us to our homes, and help us to keep the commandments of the Lord; help us to be faithful in the discharge of our duties; help us also to avoid falling into error—the breaking of the Word of Wisdom, the breaking of the law of tithing, and the breaking of other commandments that will shorten our blessings or cause them to be withheld from us. I desire to leave with you the blessings of the Lord; and to inspire greater diligence and greater faithfulness on the part of the members of the Church, not only to secure their blessings, but to live for them, observing that all our blessings are predicated upon obedience to law, and that the laws are plain and for our benefit. I bless the people; I bless the officers of the Church who have gathered here to receive instructions of the leaders; and I pronounce upon them all, leaders and followers alike, the blessings of God, according to their needs, and pray our Heavenly Father to bless you one and all in health and in strength and in wisdom and in gifts, according to your needs, both temporal and spiritual, and I do it in the name of Jesus Christ. Amen.

The congregation sang, "Zion stands with hills surrounded."

The closing prayer was pronounced by Elder Clyde Lindsay of the San Francisco Stake Presidency.

The conference adjourned until 10 o'clock a. m., Sunday, April 8, 1928.

THIRD DAY

MORNING MEETING

Sunday, April 8, 1928. The tabernacle was crowded, every seat in the galleries and main hall being occupied, and hundreds were standing in the doorways and aisles.

The meeting commenced promptly at ten o'clock a. m.

President Heber J. Grant presided.

The choir and congregation sang the hymn, "Praise to the man."

The opening prayer was offered by Elder George W. McCune, president of the Hollywood stake of Zion.

The choir sang "The morning breaks," led by Brother George Careless, who composed the music for this hymn and who is now in his eighty-ninth year.

PRESIDENT CHARLES W. NIBLEY

I think, my brethren and sisters, that we are to be congratulated on this blessed Easter Sabbath morn in having the great privilege and honor as servants of the Lord in his Church, to meet together under such favorable circumstances, knowing that the work of the Lord is spreading, increasing and becoming a great power for righteousness and for the well-being of mankind in the world.

I am findful that I am a member of the Church of Jesus Christ of Latter-day Saints; that my parents heard this word gladly from the elders who were delivering the message of Mormonism; that they received and accepted it with full purpose of heart, and that they remained faithful and devoted to the end. I am proud of this organization, the Church of Jesus Christ of Latter-day Saints, the great American Church, the Church that had its birth in the land of freedom, where men's minds were permitted to expand, to debate, to question, to tell their thoughts without let or hindrance, and not where the mind of man, as in some of the older countries, had for ages been so "cribbed, cabined and confined" that it was not safe to advance thought or to express opinion freely and frankly.

I am glad that the birthday of the Church, the 6th day of April, is also the birthday of the nation, for on the 6th day of April, 1789, the two houses of Congress met and, in the way that the Constitution then provided, declared George Washington elected as president and John Adams as vice president of the United States. So we are proud that the Church is American-born and does not have to receive any instructions or orders from any foreign power or potentate whatsoever.

"Freedom and reason make us men.

Take these away, what are we then?

Mere animals, and just as well

The beasts may think of heaven or hell."

We live in a land of freedom, and a land of liberty, a glorious land. And in these last days the Lord has established his Church upon the earth for the last time.

MANY SIGNS OF THE TIMES

How do we know they are the last days? There are many signs of the times by which we may know of this fact. I haven't time to go into all that fully, but just hastily call your attention to the prophecy of Daniel, twelfth chapter, 4th verse. Speaking of the time of the end he said: "Many shall run to and fro and knowledge shall be increased." Now imagine what there was in the way of running to and fro in his day, and all the succeeding centuries down to the last one hundred years when the revelation from Almighty God came to the Prophet Joseph Smith. There were not many running to and fro in the earth in those days. Now, in contrast, how many run to and fro on the earth, on the sea, under the sea, and in a couple of months from now probably half of the people of the United States of America will be on wheels running to and fro all over the country. What a change, what a marvelous change from the slow old movement of even a hundred years ago or less!

Then again, knowledge, he said, would be increased. How wonderfully has that been fulfilled. It was to be increased in the latter times, as distinctive from the former times. We have books by the millions, newspapers, periodicals, magazines, knowledge on every hand. Then look at the last one hundred years, or one hundred eight years, since the first revelation, the great revelation and manifestation came to the Prophet Joseph Smith. Even the railroad was not in existence in 1820. From that time on, how knowledge has been increased on every hand! Inventions by the tens of thousands, going on and on, until we have the marvelous and wonderful radio—my voice going out now on the air. It goes around the world seven times in a second! So that people in any part of the United States who are within hearing distance of this ether wave, as we call it, will hear my voice as instantly as you hear it in this building. A marvelous and wonderful invention! It is not because the mind of man is more acute in this age than in any former ages, for the scientists all agree that the mind of man was quite as acute in the days of Abraham and in the days while the Savior was upon the earth as it is now. But those are not the days and times mentioned in the scriptures, which were called the last days and the fulness of times.

THROUGH THE SPIRIT OF THE LORD

The Lord, through Joel, the prophet, said: "I will pour out my spirit upon all flesh." The Lord has poured out his spirit upon the people everywhere. And his spirit is intelligence. "The glory of God is intelligence." Any man, even an unbeliever, whose mind is operated upon to invent this or the other for the benefit of mankind, is acted upon by that intelligent influence which we name the Spirit of the

Lord, whether it is an Edison or any other man. All intelligence comes from God. In other words, light and truth, as our scriptures say. So that these inventions which have been multiplied in a most marvelous manner, have been brought about through the operation of the spirit of the Lord.

In the 14th chapter of the Revelation of St. John, we read of the coming of this latter-day work by the hands of an angelic messenger. John the Apostle, the beloved, banished on the Isle of Patmos for the testimony of Jesus, was then the only one remaining upon the earth, the other disciples by this time having gone to the great beyond. The angel of the Lord told him: "Come up and I will show you things that must come to pass hereafter." What did the angel show him? Marvelous things. Among others was this, which was to come to pass after that time:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come."

This was to be in the hour of God's judgment—drawing near to the end, you see—in the days spoken of by Joel and Daniel, when knowledge should be increased and many should run to and fro. In other words, in the last days—the set time in which all things are to be consummated.

THIS CHURCH STANDS ALONE

In 1820 there was no divinely organized Church of Jesus Christ, with power and authority of the priesthood, on this earth. The organization of the Church did not take effect until some ten years later—April 6th, 1830. From the time of John the Revelator up to 1820, we affirm, we make the positive declaration, we are convinced in our hearts and souls, for we have had it revealed unto us by the power of the Holy Ghost, that there was no organized Church of Jesus Christ upon the earth, with the authority of the priesthood to take a man down into the water and baptize him, that his sins might be remitted, or to lay hands upon his head and confirm him a member, and confer upon him the gift of the Holy Ghost. So that this Church stands alone with respect to that.

We have no contention against any church or any people. There are many, many thousands of good people in the world, millions of them, indeed, who are faithful believers in their own way. But the Church of Christ as an organization—something through which the Lord operates, by his power and spirit—did not exist until this Church was organized. So that we may say that any other church claiming that authority, claiming the authority to bind on earth and it is bound in heaven, is not recognized by the Lord, for he himself has declared that the Church of Jesus Christ of Latter-day Saints is "the only true and living Church upon the face of the whole earth."

NOT FOUNDED ON MEN

I know it is claimed that there has been direct succession from Peter, the great apostle. Peter, the president of the Twelve, the head, the leader, than whom in many respects there was no greater apostle. We honor him. The latchet of his shoes, I would say, I am unworthy to unloose. But he was human. This Church is not built upon Peter. It is not the Church of Joseph Smith, nor the Church of Brigham Young, nor the Church of President Grant. It is not founded on men. It was founded by direct revelation from heaven. Let me read what the Lord said with respect to this:

"When Jesus came into the coasts of Caesarea Philippi, he asked the disciples, saying: Whom do men say that I the Son of Man am?"

"And they said: Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?"

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it."

What rock? The rock of revelation; for flesh and blood had not told Peter, but it had been revealed to him that Jesus was the Christ.

"I will give unto thee the keys of the kingdom of heaven." Of course he did. He was the proper man to give them to, the President of the Twelve.

"And whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

"Then charged he his disciples that they should tell no man that he was Jesus the Christ.

"From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."

THE HUMAN PETER

Now right here, Peter, the human being, on whom was conferred this great authority, just as today by divine appointment, is conferred that same power, on President Heber J. Grant, the president of this Church, a human being like you and me, and like Peter—right at this point I read: "Then Peter took him, and began to rebuke him" (Peter the human being, undertaking to rebuke the Savior!) "saying, Be it far from thee, Lord, this shall not be unto thee." We will not allow these men to take you and kill you—no sir. What was the answer of the Savior?

"But he turned, and said unto Peter: Get thee behind me Satan, thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men."—Matt. 16:13-23.

That was the human Peter, as all men are human. Joseph Smith,

great as he was, the forerunner, the man chosen probably before the foundations of this earth were laid to usher in the great and last dispensation of the fulness of times, was human. He was Joseph Smith; he was not God. This Church is not founded on him any more than on Peter, to whom the Savior had to say: "Get thee behind me, Satan." You don't know what you are talking about, Peter.

So I repeat that the rock upon which this Church is founded is the rock of revelation. What is revelation? If you will turn to your Doctrine and Covenants, in the eighth section, you will find this definition of revelation. The Lord speaks to Joseph Smith and Oliver Cowdery:

THE SPIRIT OF REVELATION

"Yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart.

"Now, behold, this is the spirit of revelation; behold, this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground."

Do we have revelations today? Is President Grant guided by revelation? Certainly, just in that kind of way, ready to receive the promptings of the Spirit of the Lord as they shall be given by the power of the Holy Ghost. Have we the same power and the same opportunity to receive the spirit of revelation? Certainly we have. Why, every member of this Church, every last one who is living as he should, keeping the commandments of God, receives that testimony, and is thereby founded upon that rock which flesh and blood hath not delivered unto him, but which our Father in heaven has revealed. And upon this rock he builds his Church.

There isn't time to go into further discussion of this matter. I will have to hurry, but I want to read what St. Paul said in his first epistle to the Corinthians (2nd chapter, 1st to 5th verses) in respect to the resurrection of Christ, and I think it fits me and fits every member of the Priesthood, in going out to proclaim the gospel, to stick just to the one great text.

WHAT PAUL SAID

"When I came to you, I came not with excellency of speech, or of wisdom, declaring unto you the testimony of God."

We are not depending so much on excellency of speech, though we are glad to hear it.

"For I determined not to know any thing among you, save Jesus Christ, and him crucified.

"And I was with you in weakness, and in fear, and in much trembling.

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power.

"That your faith should not stand in the wisdom of men, but in the power of God."

That is Mormonism. Stick to the one message—Jesus Christ and him crucified; Joseph Smith receiving the everlasting gospel from angelic beings, as John on the Isle of Patmos declared, coming at the time of the end when all these things are being fulfilled.

COVENANTS WITH HOUSE OF ISRAEL

Just one other citation that I want to give you and then I am through. In the Book of Mormon we have a prophecy of the time of the end. You will find it in the 14th chapter of First Nephi. I haven't the time to read the whole chapter:

"And it came to pass that when the angel had spoken these words, he said unto me: Rememberest thou the covenants of the Father unto the house of Israel?"—the covenants that had been made unto Abraham not yet fulfilled, but in the way of fulfillment. The time is here, the covenants are being fulfilled. General Allenby, in the World War, marched into Palestine and freed that country from its oppressors, and since then that work has been going on. That is what the angel a thousand years ago asked Nephi in that question:

"Rememberest thou the covenants of the Father unto the house of Israel? I said unto him, Yea.

"And it came to pass that he said unto me: Look, and behold that great and abominable church, which is the mother of abominations, whose foundation is the devil."

I now skip some verses to hurry on.

"And it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth."

THE FIRST WORLD WAR

Let me call your attention to this fact, that until the World War, all the nations and kindreds of the earth had never been involved in one great war before.

When Columbus discovered America, he found the new world. So prior to that time all the nations and all the kindreds of the earth could not be involved in war together. Since 1492 we have the most accurate history of all the wars, and all the nations and kindreds of the earth were for the first time involved in this great struggle.

"And as there began to be wars and rumors of wars among all the nations which belonged to the mother of abominations the angel spake unto me, saying: Behold, the wrath of God is upon the mother of harlots; and behold, thou seest all these things—

"And when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the devil, then, at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he hath made to his people who are of the house of Israel."

Now the question will come: Define that Church. What Church is it? The Lord defines it so you can tell. Find any church that is great, that is abominable, whose foundation is the devil, and upon which the wrath of God is poured out in the last days, and then you have it. I can't define it any other way.

The Lord help us to know, by the power of revelation, that this

is his Church, that it is not founded upon Peter or Paul or Joseph or Heber, or any other human being, but only upon the power and authority of the living God, and upon the solid rock of revelation from Almighty God. Amen.

PRESIDENT HEBER J. GRANT

Certainly Zion is growing. I hope some time we will be able to have an auditorium that will hold all who would like to attend our meetings.

We have learned that the majority of the people prefer to hear the sermons that are preached in this building on Sundays, rather than attend overflow meetings. For that reason we have discontinued the meetings in the Assembly Hall, and are giving the people who can not get into the tabernacle the privilege of sitting in the Assembly Hall and other places and listening to the singing by the Tabernacle Choir and the remarks that are made from this stand, as they are broadcast over the radio.

ELDER JAMES E. TALMAGE

"Why should it be thought a thing incredible with you, that God should raise the dead?"

This question was put by Paul to King Agrippa when the Apostle stood a prisoner in bonds because of his testimony of Christ, about thirty years after our Lord's resurrection. At that time the Saints were persecuted on account of their persistent testimony of the Christ, crucified and risen. The powerful Sadducees of that day condemned the doctrine of a resurrection; the Pharisees professed vague concepts of resurrection of or from the dead, in the sense of there being some awakening of the Spirit that had been asleep; but only those who had accepted the testimony of the Christ believed in the absolute and literal resurrection.

TRUTH NOT CONDITIONED BY HUMAN COMPREHENSION

This day is observed throughout Christendom in commemoration of the greatest event of history—the coming forth of the crucified body of the Christ as the tabernacle of his immortal spirit, he a resurrected soul, the first man to thus rise from death to immortality upon this earth, "the first fruits of them that slept," "the first-born of the dead." In this day of higher criticism, of skepticism and doubt, there are many of the learned and wise—learned and wise in their own estimation and that of their fellows—who proclaim the impossibility of any process of resurrection. Are not such men seeking to limit the power of God and to make him a falsifier?

Can there be nothing but what we are able to understand and explain as to means, mode, and accomplishment? This would be a poverty-stricken world if it knew nothing but what man can explain and ex-

pound. Shall it be that because we cannot do a thing, we shall say it cannot be done, even by a higher power? The resurrection of Christ had been foretold; the predictions concerning his coming forth were literally and actually realized. Even those who were nearest unto him were unable to comprehend his own prophecies concerning his resurrection, and at first doubted the fulfilment. After he had come forth from the tomb there were some of the disciples, aye, even of the Apostles, who treated the report as an idle tale. They could not comprehend that which had never been known to have taken place before. They lacked analogy, they had nothing with which to compare the unprecedented event, and resurrection to them meant much as it meant to the Pharisees.

AT THE TOMB—AS PREDICTED

On that Sunday morn, the third day after the body of the Christ had been laid away in the rock-hewn tomb of Joseph of Arimathea, Mary, the devoted woman of Magdala, and other women, had gone to the sepulcher to give tender ministry by external embalment of the Lord's body. On the way they questioned how they would gain entrance to the tomb; as to who would roll away the great stone that sealed the entrance to the sepulcher. When they arrived they were astonished and affrighted, for notwithstanding the imperial seal of Caesar that had been placed on the portal, in spite of the guard of soldiery, the tomb was open. There sat upon the stone an angelic being, glorious in appearance. He spoke to comfort them, but they were terrified; yet the angel said: "Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead.

They carried back the gladsome glorious word that the tomb no longer held the body of their Master; but the disciples could not understand, notwithstanding the fact that the Lord had predicted to them, and that but a few days before—the last of many declarations of the sort—that he would be slain, and that on the third day he would rise again. "Let these sayings sink down into your ears," he had said unto them of slow understanding and of seeming unbelief, as he told again of his impending death, with which on other occasions he coupled assurances of his rising from the dead; yet they questioned among themselves as to what he could mean by rising from the dead.

ON THE WAY TO EMMAUS

The events followed one another in rapid succession on that most memorable Sunday in all history. You know the record of the two disciples, not of the Apostles, Cleopas and a companion, who were wending their way along the country road, leading to Emmaus; how another Traveler joined them; how their eyes were holden so that they recognized him not; how he questioned them, not to gain information for himself but to give them opportunity, as every true teacher gives

his pupils a chance, to express themselves. He asked them what was the subject of their solemn conversation, and they voiced their surprise that he, even if he were a stranger in Jerusalem, had not heard of the great events of the preceding few days. They told their story; then he expounded unto them the scriptures, even from the first, showing that it was necessary that Christ should suffer death, and that he was surely to come forth from the tomb, as the prophets had foretold—and yet the wayfarers recognized him not. Not until they were seated at table in the little cottage in Emmaus, not until the honored Guest whom they had invited to tarry with them broke the bread and blessed it, did they know him. We are not told whether perchance they caught sight of the nail-prints in his hands, or whether they were moved by remembrance of other similar blessings, voiced by him and heard by them before, or by what circumstance it was, but they knew him, and he vanished from their sight.

MANIFESTATIONS TO THE DISCIPLES

The two men hastened back to Jerusalem, where ten of the Apostles and other disciples had assembled, locked in, by way of precaution against possible intrusion by some of the many enemies who were seeking their lives. They told their story to the newly arrived disciples. He is risen! He has appeared unto Simon, they declared; and while the little company talked and rejoiced together the Lord stood there amongst them, and they were sorely frightened. They had talked of his having been resurrected, of his having come back to life, and yet they were afraid. They thought they saw a ghost! He calmed their fears. "Peace be unto you. * * * Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have." And yet they could scarcely believe for the joy of it! The demonstrated fact seemed to them too good to be true. To make plain that he was a corporeal being in the sense of having a tangible body, no mere outward shape or semblance only, he asked if they had anything to eat, and they brought honey and other food to him and he did eat before them, demonstrating that his body was complete, with internal organs as well as external parts.

Can a resurrected being eat food of earth? A resurrected being can function upon any lower plane. A resurrected personage can do anything that a mortal personage can do, and much besides.

One of the eleven, Thomas, was absent; and when they told him what had taken place he could not believe. He was yet skeptical. Don't blame him. We know not what tradition was doing in his mind. We may not know the limitations of his powers of understanding, but he was very much like some people of this day. "I can't believe it," he said in effect, "not until I can see, not until I can feel his hands and his feet—I shall have to examine those wounds and thrust my finger into his side before I can believe." After eight days, that is to say, a week later, the next Sunday, which day of the week thenceforth became the Sabbath, the Lord's day, Christ appeared unto them again and

Thomas was there. It was an affecting occasion: Thomas, come, see and feel! Thomas, convinced, bowed in worship, exclaiming only: "My Lord and my God." "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen and yet have believed."

IN THE REALM OF THE DEAD

Through the ministration of the spirit of wisdom and knowledge, of light and truth, Christ had predicted what he would do while his body lay in the tomb; read for yourselves those scriptures. But a short time before the crucifixion he had said unto the people: "Verily, verily, I say unto you: the hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live. * * Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." A reiteration of the sublime principles comprised in that scripture has been made in this modern day, and the two resurrections are spoken of by the voice of the Lord to Joseph Smith as the resurrection of the just and the resurrection of the unjust. Furthermore it hath been declared that all who have breathed the air of earth, all who have tabernacled in bodies composed of the elements of this planet, shall be resurrected. The separation of spirit from body is but temporary.

LUCIFER'S DESIGN FOILED

You know the great plan that was laid in the councils of heaven before the earth was framed, that men should be sent upon the earth, that is, the spirits of men, to take upon themselves bodies. Lucifer, a son of the morning, and his followers, comprising a third of the spirit-hosts, had opposed the plan that the Father had proposed, and he and his followers, Lucifer and his angels, were cast out upon the earth, and straightway they sought to nullify the Father's decree and to destroy those bodies into which the preexistent spirits would enter to work out their mortal probation. Lucifer, known upon earth as Satan, gained a temporary triumph; he succeeded in bringing death into the world, and doubtless there was rejoicing amongst his demon subjects. What would become of the great plan of giving those spirits bodies upon the earth when death had come in and had forced a separation of spirit and body, and had brought the body to decay, resolving it into its elements? What now would be accomplished by the decision of the council in carrying out the plan of the Father?

CHRIST'S ATTRIBUTES—HUMAN AND DIVINE

Separation of spirit and body was foreseen and provided for, for in due time came the Only Begotten Son of the Father, the only being who has ever walked the earth, from Adam down, not the child of two mortal parents, father and mother. Christ, the Son of a mortal woman

but not begotten by a mortal father, combined within himself the powers of Godship and the attributes of mortality. How else can we explain his own declaration that he had life in himself? Consider his words as part of that sublime sermon on the shepherd and the sheep, in which he made plain that he was the good shepherd and the only true shepherd of the Lord's flock. He said unto the people: "Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again;" and he added this comment regarding his power, capacity, and ability: "This commandment have I received of my Father"—by which we may understand that from his Father he had derived, by heredity, the power to rise from mortality to immortality.

He could have said: "From my mother I have inherited the power to die, for she was a mortal woman; and from my Father, who was no mortal man, I have received this power to hold death in abeyance. I have power to lay down my life and I have power to take it up again. No man can kill me until I am ready, not until my hour shall come and I shall give up my life. I am here for that foreordained purpose, as a consummation of this part of my work." He followed his work to the end. We read that when he was able to utter those words of triumph—and they must have been words of exultation to him: "It is finished," that he "gave up the ghost."

Oh yes, they killed him, that is, they killed him from their point of view, but not until he had finished his work did he relinquish his life. While he lived among men, he was preeminently the Man among men. So during his period of disembodiment he was preeminently the Spirit among spirits in the realm of the disembodied. To them he went and opened the work of preaching amongst the spirits who had lived in bodies upon the earth, men and women who had died.

ACTUALITY OF THE RESURRECTION

The resurrection of Jesus Christ was absolutely literal. He took up that body from the tomb as it had been laid down, for it had been predicted that he should not see corruption. The body bore all the marks of the crucifiers. So shall the resurrection of everyone be literal in this sense—that although these bodies go to decay, by the power of God shall all their essential parts be brought together again. When we stand before the bar of God we shall stand with spirit and body reunited, inseparably connected, and it is through the union of spirit and body, inseparably united, that a fulness of joy is made possible.

Such is the Lord's plan to bring about the immortality and the eternal life of man. Immediately following, or soon after the resurrection of Christ, many of the righteous dead came forth from their graves and were seen by mortals; other resurrections have followed, according to the appointed order in the resurrection of the just. Christ came thus and robbed the grave of its victory, assuring the eventual resurrection of all the sons and daughters of God who have tabernacled here upon the earth.

Let us rejoice on this Easter day, commemorative of the coming forth of the Christ from the tomb. It falls this year very close to the actual anniversary.

Easter, as you know, is a movable feast, fixed by decree of the Catholic Church. But this year it falls very close to the actual day on which the Christ came forth from the tomb. We have great reason to rejoice in the glorious blessing of the resurrection that is assured unto us. We should know further that during the period of our disembodiment we are not to be inactive. We have to follow up the work of the Lord among the disembodied, even as we are commissioned to do his work here upon the earth. Death is no overwhelming change by which the spirit loses its power of thought, or other of its God-given attributes. The spirit retains such and is active in the world of spirits, and will so exist and function until the time for the reunion with the body, and when the work reserved for that stage of human progress will be taken up.

MAN IS OF ETERNAL NATURE

Great is the plan of God with respect to his children, extending through the eternity that lies beyond. Right thankful should we be for the knowledge that has been given to us through revelation. Man could never have attained to a knowledge of these glorious truths by his own reasoning, by deduction or original conception. There are truths that man cannot find out; they have to be given unto him, cardinal, basal truths, and this is one of them. Forget not that we are eternal! We had an existence before we were born. In that existence you were you and I was I before our spirits entered into these bodies. You will be you and I shall be I after the change called death befalls us. We shall maintain our identity, or it shall be preserved unto us, through and beyond the resurrection; for we are eternal! How could it be otherwise, when we are the children of the Eternal One? Let us rejoice in this knowledge, which surpasses the wisdom of men, and shape our lives accordingly. To this end I humbly pray, in the name of the Resurrected Lord. Amen.

The choir sang two verses of the hymn, "Jesus once of humble birth."

A duet, "An angel from on high," was sung by Laurinda P. Brewerton and Donna Cox Gunderson, the choir and congregation joining in the chorus.

AN ANGEL FROM ON HIGH

An angel from on high,
 The long, long silence broke;
 Descending from the sky,
 These gracious words he spoke:
 Lo! in Cumorah's lonely hill,
 A sacred record lies concealed.

Sealed by Moroni's hand,
 It has for ages lain,
 To wait the Lord's command,
 From dust to speak again.
 It shall again to light come forth,
 To usher in Christ's reign on earth.

It speaks of Joseph's seed,
 And makes the remnant known
 Of nations long since dead,
 Who once had dwelt alone.
 The fulness of the Gospel, too,
 Its pages will reveal to view.

The time is now fulfilled,
 The long expected day;
 Let earth obedience yield,
 And darkness flee away;
 Remove the seals, be wide unfurled
 Its light and glory to the world.

Lo, Israel filled with joy,
 Shall now be gathered home,
 Their wealth and power employ
 To build Jerusalem;
 While Zion shall arise and shine;
 And fill the earth with truth divine.

PRESIDENT HEBER J. GRANT

If Parley P. Pratt had written nothing else but this hymn to which we have just listened, it would have immortalized him. He has, however, written more of the inspired hymns that are in our hymn book than any other of our writers.

ELDER JOSEPH W. McMURRIN

Of the First Council of Seventy and President of the California Mission

I feel very highly honored, my brethren and sisters, in being accorded this privilege. It is marvelous to me that I should be permitted to stand before you. I feel in my soul that it is good to be here on this occasion, and I most fervently thank the Lord that the teachings that have been imparted to us in this session of our conference find lodgment in my soul, and fill me with that joy that passeth understanding.

I will read a word or two from the revelations of the Lord that I think very important in connection with the great work in which we are engaged. I suppose it is but reasonable that, as a missionary, my own mind should reflect upon matters pertaining to the preaching of the

gospel abroad among the nations. There has been much given in the revelations of the Lord concerning the importance of carrying the gospel to the nations of the world. I do not know whether it is common today for men to seek to know the mind and will of the Lord regarding those things which would be most important for them to do that the Lord's work might be forwarded. There are many revelations in the Book of Doctrine and Covenants, indicating that in the early days of the Church men frequently sought the prophet of the Lord to know what would be most important for them to do; and the Lord answered. I will read one of those revelations:

"Hearken, my servant John, and listen to the words of Jesus Christ, your Lord and your Redeemer.

"For behold, I speak unto you with sharpness and with power, for mine arm is over all the earth.

"And I will tell you that which no man knoweth save me and thee alone—

"For many times you have desired of me to know that which would be of the most worth unto you.

"Behold, blessed are you for this thing, and for speaking my words which I have given you according to my commandments.

"And now, behold, I say unto you, that the thing which will be of the most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father."

The Lord himself has declared the following in relation to the value of the souls of men:

"Remember the worth of souls is great in the sight of God;

"For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

"And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

"And how great is his joy in the soul that repenteth!

"Wherefore, you are called to cry repentance unto this people.

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!"

The importance of carrying the message of the gospel has not only been declared in the revelations that have been given in the dispensation in which we live, but the same importance was comprehended by the servants of God in the meridian of time. The Apostle Paul declared:

"For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe unto me if I preach not the gospel!"

A dispensation of the gospel had been committed unto Paul, and he knew that woe would be unto him if he preached not the gospel.

Much more might be brought forth from the word of God in relation to this very important matter. I am wondering whether the men of the Priesthood who are at home in the midst of the people in the Zion of the Lord, feel the importance of the commandment of God in relation to the carrying of the gospel to the inhabitants of the earth. I think I would but voice the sentiments of mission presidents if I made the declaration that in every mission of these United States and the countries adjoining our nation, people are perishing for the word of the

Lord. There are opportunities abounding on every hand for the proclamation of the gospel, and we are crying out until I suppose we become almost an annoyance to the Presidency of the Church of Jesus Christ of Latter-day Saints: "Give us more missionaries!" That is the cry from California. There is a feeling with some people, that there is not much necessity for the word of the Lord, or for religious doctrine in the state of California, as Californians are supposed to be concerned about pleasure alone. Well, I thank God that there are many earnest, God-fearing men and women in the state of California. We are finding a few of them, and we would find more if we had more men and women to bear witness concerning the truth. We need many more. I would like to plead with the men of the Priesthood, presiding men, that they feel in their hearts the necessity of sending the servants of the Lord abroad in the nations with the truths of the gospel. I would like to make a plea among all men and among women who are members of the Church of Jesus Christ of Latter-day Saints, that they cultivate a desire to engage in the proclamation of the gospel. I understand that I am under the same obligation as the Apostle Paul, and that unto me, in connection with my brethren, a dispensation of the Gospel of the Lord Jesus Christ has been committed, and woe will be unto me if I preach not the gospel. I want to say, in the name of the Lord, that woe will be unto all men who bear the authority of priesthood if they do not desire to labor and do not labor to the extent of their power, that the glorious gospel of the Lord Jesus Christ, which is the power of God unto salvation, be sounded among the inhabitants of the earth. If you desire to bless your sons and your daughters, and to establish them in the work of the living God, give them an opportunity, if they are of proper character, and if they have the proper desire in their hearts, to go abroad as missionaries. If there be anything else in this world that establishes the feet of young men and women in the right path, and reveals to them the truth of the gospel in the same wonderful manner that missionary service does, I do not know what it is.

I listened with very great joy to the testimony of our Commissioner of Education that there had come to him in periods of trial and anxiety the whisperings of the Lord, the revelations of the Lord, establishing in his soul a knowledge concerning the existence of God our Father in heaven. Thanks be to God for such whisperings. I want to say to you that God is no respecter of persons. Men who are educated, who humbly seek the Lord, receive the revelations of the Lord and the testimony of his word; and men who are not educated receive by the same marvelous power the same convincing evidence. It has been my pleasure just within a few weeks to listen to the testimony of the gospel from the lips of young girls and young boys, trembling with fear, their eyes moistened with tears, yet with joy in their souls, bearing witness that God lives, and that that knowledge has come to them by the power of the Holy Ghost. I thank God for that. I am also glad that the Lord, in his mercy, has revealed to me that this is his work, the marvelous work promised by the voice of inspiration through ancient

prophets for the latter times. I have that knowledge. I thank God that in my soul, in my heart and in my mind I have been given to know the truth of the record that we have been singing about, the Book of Mormon, that it is true, that it contains the fulness of the everlasting gospel. I thank God for my membership in the Church of Christ, for the fellowship that I have with my brethren; and I bear solemn witness to the truth of the gospel, the truth of the things that have been taught us this day, in the name of Jesus Christ. Amen.

ELDER CHARLES H. HART

Of the First Council of Seventy and President of the Canadian Mission

I rejoice with you, my brethren and sisters, in the testimonies which we have received today. It was inquired of old: "If a man die, shall he live again?" That question has been answered well this morning. I rejoice, and I think you do, in the information given us by our prophet, seer and revelator at the opening of this conference, that Cumorah's hill is now in the possession of the Church of Jesus Christ of Latter-day Saints. In standing upon that sacred ground on the one hundredth anniversary, I wished then, and I expressed the thought at our last semi-annual conference, that this property might belong to the Church; because in connection with the Hill Cumorah and the revelations to the Prophet Joseph Smith, there has been a flood of information answering that question of old: "If a man die, shall he live again?" What joy must have come into the heart of Job when he was able to exclaim: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin, worms destroy this body, yet in my flesh shall I see God."

A questionnaire was sent out by a bereaved man a score of years ago, to philosophers and scientists, requesting them to state in brief the outstanding reasons which they had for the hope of life after death, and for the resurrection of the body. These arguments and reasons given were merely corroborative of the clear revelations from our Lord and Savior Jesus Christ, as revealed through the Prophet Joseph Smith in these last days. Our elders of course have strong testimonies, not only of the existence of the spirit after the death of the body, and of the resurrection, but also that Jesus is the Christ—that Jesus is divine. They have all the evidence that the non-Christian Jew had or has that there shall be a Christ. They have all the evidence that the Christian believer has that there has been a Savior and Redeemer. Many of those matters have been very beautifully presented to us today. In addition to all that, there is the scripture that came from Cumorah's hill, the Book of Mormon, one of the very purposes of which was to testify to Jew and Gentile that Jesus was the Christ. I realize that there isn't time to refer to some passages of the Book of Mormon in support of this doctrine, or at least to read them. The story and testimony of the Christ as given upon this continent when he appeared to his people as recorded in the Eleventh Chapter, Third Book of Nephi,

is a wonderful testimony. I have had the feeling as I read that chapter time and time again, that no man without inspiration ever wrote that story. We have been studying the Book of Mormon in our mission home in Canada during the past year, and after nearly every lesson I could say, and I have said many times: Isn't that beautiful! Isn't that wonderful! No man without inspiration could produce those things. And that is my testimony to you here today, that in addition to the testimony of the Book of Mormon we have the testimony in the revelation to the Prophet Joseph Smith, the 76th Section of the Doctrine and Covenants:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

I thank God for that information, for that revelation, and for the many others along that line contained in the book of modern revelation, the Doctrine and Covenants. I thank the Lord for the testimony that is in the hearts of the missionaries. I remarked last night to our Canadian missionaries: I wonder if the people of the Church realize the very beautiful and splendid growth these missionaries have made during their sojourn in the mission field. I wonder if the bishops of wards and presidents of stakes will so order things that that growth which they have made will continue, that they will continue to grow spiritually and intellectually in a knowledge of the truth and continue in the conviction that God lives, that Jesus is the Christ, that this is his work, established, never to be thrown down nor to be given to another people. And that is my testimony to you today. I bear it humbly in the name of Jesus Christ. Amen.

The choir sang the anthem, "Then shall your light."

Benediction was pronounced by Elder Fred A. Caine, president of the Idaho Falls stake of Zion.

The meeting adjourned until 2 o'clock p. m.

AFTERNOON MEETING

The closing meeting of the conference opened in the tabernacle, Sunday, April 8, 1928, at 2 o'clock.

President Heber J. Grant announced that the choir and congregation would sing the hymn, "The spirit of God like a fire is burning."

After the spirited singing of this song by the great audience, the opening prayer was offered by Elder Oliver H. Budge, president of the Logan stake of Zion.

The choir sang the anthem, "The earth is the Lord's". Pearl K. Davis, soloist.

ELDER DAVID O. McKAY

Of religious gatherings this is one of the most thrilling sights in all the world, and the most inspirational. To address this vast audience is indeed a weighty responsibility. I pray therefore for your sympathetic, prayerful help and for the inspiration of the Lord.

Our children are our most precious possessions; and the proper training of youth is the most important duty and obligation of society. Impressive and earnest have been the admonitions and instructions in this conference to the people properly to educate their children.

TRUE EDUCATION

True education does not consist merely in the acquiring of a few facts of science, history, literature or art, but in the development of character. True education awakens a desire to conserve health by keeping the body clean and undefiled. True education trains in self-denial and self-mastery. True education regulates the temper, subdues passion and makes obedience to social laws and moral order a guiding principle of life. It develops reason and inculcates faith in the living God as the eternal loving Father of all.

I desire to call attention this afternoon to three groups in society on whom the responsibility rests to give this true training to the youth of the land, and I should like to consider this responsibility in the light of revealed religion.

We heard this morning from President Nibley a most timely and authoritative declaration regarding the restoration of the Gospel and the Priesthood of God on earth. In the year 1820 the Prophet Joseph Smith received that authority, and ninety-eight years ago last Friday the Church of Jesus Christ of Latter-day Saints was officially organized. Thus there was at least one man who had direct authority to represent God in giving to mankind principles of salvation and peace. We heard this morning that before that day there was no such authority either by apostolic succession or by reformation. Granting now, that Joseph Smith received that authority, that he established the Church for the salvation of the human family, I ask you, can you find a safer guide in the education of your child than through the revealed word of God to his prophet?

RESPONSIBILITY OF PARENTS

To parents is assigned the first responsibility for the training of children. The Lord through the prophet says:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the Living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents."

Direct responsibility could not be assigned more emphatically and clearly than it is assigned in that paragraph. Parents, there is the word

of the Lord to us regarding the proper training of children. Education commences at the mother's knee, and every word spoken in the hearing of little children tends towards the formation of character. Let parents always bear this in mind. Victor Hugo says, "There are no bad herbs and there are no bad men—there are only bad cultivators." If we could have parents who are good cultivators in our homes, which are the gardens of the Lord, our civil officers would have little difficulty in maintaining order, and the violations of law would be less frequent.

There are parents in the world—I hope there are very few in the Church—who say they will leave the educating of their children in religious matters until the children themselves arrive at years of accountability. They will permit their children to choose which Church or which principles of religion the children desire to accept. The Prophet Joseph gives no intimation that any parent has a right thus to leave the religious training of his children until they arrive at the years of accountability.

Coleridge once met a man who made that same statement, and Coleridge said, "I took him and showed him my garden, and told him it was my botanical garden." "How so," said he, "it is covered with weeds." "O," I replied, "that is only because it has not yet come to its age of discretion and choice. The weeds you see have taken the liberty to grow and I thought it unfair in me to prejudice the soil toward roses and strawberries."

The application is clear. It is said that Plato one day, seeing a child do mischief, called immediately and reprimanded the child's father. He, too, recognized the fact that one of the great potent factors in the education of childhood is the parent. "Whatever parent gives his children good instruction and sets them at the same time a bad example, may be considered as bringing them food in one hand and poison in the other."

RESPONSIBILITY OF PRIESTHOOD QUORUMS

The second group upon whom the responsibility of training children rests by divine revelation, is the quorum of the priesthood and other helps in government. A few years ago when I was attending conference in the Carbon stake, President Horsley and I discovered a little child that was lost. President Horsley wiped away the little one's tears, and carried her to his home and placed her in the hands of Sister Horsley, through whose gentleness and tenderness the child soon fell asleep. Efforts were made to discover the parents, and at about five o'clock in the afternoon, the distracted mother was found. Her tear-stained eyes showed what anguish she had passed through since the little one had wandered from her side. But she was at peace when she found her darling sleeping by the fireside.

I think this incident illustrates the relation of the quorums to the parent. There are boys and girls wandering from the parental hearthstone. In the world, outside the Church, hundreds and thousands and tens of thousands of them are crouching today behind steel bars.

Even here in our own stakes some are wandering carelessly, aimlessly away from the influence of home standards and home teachings. It is the duty of quorum members to extend the hand of fellowship, the hand of guidance to these young men and young women wandering towards the downward path. Can you find any more potent influence in all the world than the quorums as established in the Church of Christ? Time will not permit me even to define them for you. You all know, and while I am speaking you have in your minds the quorums of Deacons, one thousand or more; you have in mind over nine hundred groups of Teachers, and approximately an equal number of groups of Priests, young men between the ages of seventeen and twenty. Seventy thousand young men thus grouped, whose duty it is to extend the glad hand to those of their companions who have not glimpsed the privilege given to these members of quorums.

QUORUM POTENCY

I wonder how many parents have stopped to realize how potent these quorums are in the lives of boys! In the first place, quorum membership awakens in the boy the pride of fellowship and membership. Entrance into that group means that the boy has attained to certain standards of excellence of character, and the more distinctive we can make these entrance requirements the greater will be the pride in the young boy's heart.

Second, the quorum influence arouses or satisfies the call of the boy for the inspiration of the group. Have you heard of the gang spirit? Have you seen the boys out on the ditch bank gathering in groups in answer to the call of their souls for companionship? Then can you see the wisdom of God in gratifying this natural inclination by grouping the boys under an influence that is educative in the highest sense of the term?

Third, that group throws upon the youth responsibility. Tell a young boy that you trust him, and you have one of the greatest means of guiding him uprightly that can come into your hands. Young boy, I trust you! To be trusted is a greater compliment than to be loved. Boys are few indeed who will not hold inviolate an implicit trust.

Fourth, grouping in a quorum offers service. The Presiding Bishopric, holding a presidency over these seventy thousand young men, have outlined as they have hitherto done, a plan of service into which these young men are invited, not just on Sunday, but on every day of the week.

Finally, into that group is introduced faith in God the Father, in his Son Jesus Christ as the Redeemer of the world, and their service and acts are all done under the cognizance and realization that God is approving of their acts. It is sublime. It is divine. Fathers and mothers, let us unite with the priesthood in extending the influence of these groups.

I have mentioned only the Aaronic Priesthood, but our fathers are grouped in like manner, and we have one hundred and thirty thousand

men and boys working for the true education, working to train the youth in parenthood and faith in God and in the restored gospel. I tell you, this grouping in Priesthood Quorums has the mark of divinity. It is divine. And Joseph Smith, a young man not twenty-five years of age when he gave that revelation, gave it by the inspiration of God for the salvation of the youth of Zion.

OTHER CHURCH EDUCATIONAL FACTORS

Now I cannot say anything this afternoon about the other educational factors furnished by the Church for the education of our boys. Our Church schools—O, what they mean in true education! Our seminaries, correlating as they do the gathering of facts in science, literature and art, introducing these high elements, faith, integrity, obedience to law, respect for order, purity of life. Our Religion Classes, the Sunday Schools, the Mutuels, the Primary—I cannot do more than merely mention them, because I want to pass to the third group very seldom mentioned as a means of influencing youth. I find reference to it in the Doctrine and Covenants in these words:

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people."

COMMUNITY INFLUENCE

You will recognize this third group in the influencing of boys is the community—our civil officers and social functions. It is said the pulpit only *teaches* to be honest; the market-place *trains* to over-reaching and fraud; and teaching hasn't a tithe of the efficiency of training. Christ never wrote a tract, but he went about doing good.

The press dispatches this morning report the results of a survey made recently by W. F. Burton of the Department of Education of the University of Chicago. Many of you no doubt saw it. He made a survey of thousands of young children in the sixth grade in our public schools. That means the boys and girls ranging approximately from ten to twelve years of age. He said the six things they all know most about, in their order of knowledge, are "bootlegging, divorce, alimony, sheriffs, juvenile courts, jail and jury." Now you may say of course they were in Chicago, but the same examination was given to the children of the schools of Salem, the capital of the state of Oregon, where 63% of the people own their own homes. The result was exactly the same. "Next in order," Burton averred, "the children know most about mayors, elections, polling places, ballots, taxes, and insurance; and third, bank deposits, rents, bankrupts, pioneers, and sanitary inspectors." We do not know just how these questions were given to the children. Perhaps they were so worded as to call forth these answers, but I think it is significant that the fundamental things in education are not named—not even mentioned.

I call attention to this merely to drive home the fact that our com-

munity is a great factor in the teaching of our children. Our officers, public servants, are teachers of the youth and they carry the responsibility of teachers. It is our duty, therefore, as citizens of this great republic, to exercise our right at the ballot box. It is our duty to see that men in both our great parties are chosen who will teach not only by precept, but by example, obedience to law; that these men so elected will appoint men under them who will not scoff at the law against liquor, who will not themselves indulge in bootlegging, or who will not in any way protect those men or women who violate moral laws.

I said that the greatest obligation upon society is the proper training of youth. The home, our quorums, our officers in the community are three great educational factors, and all three subject to our sentiment, our approval.

"It matters not what I shall gain
By fleeting gold or fame,
My hope of joy depends alone
On what my boy shall claim.
My glory must be told through him,
For him I work and plan—
Man's greatest duty is to be
The father of a man."

And each one of us may be the father of a man, as Paul spiritually was of Timothy, and Peter of Mark, who as a young man undoubtedly was a witness to Christ's betrayal, and who, if he did not see him resurrected, wrote in after years:

"Ye seek Jesus who was crucified; he is not here, he is resurrected."

God help us to get our young boys to feel and to know not only that Christ has risen, but that he has appeared again to men, and restored the gospel of Christ, the power of God through which youth and all mankind may receive salvation and peace. Amen.

ELDER BRIGHAM H. ROBERTS

Senior President of the First Council of Seventy

My brethren and sisters, in all the conferences of the Church that I have attended, I cannot recall a time when I have felt that we have had a greater spiritual feast than we have had at this conference, because of the outpouring of the Spirit of the Lord upon his servants. The spirit of testimony has been very strong, and it appears to me that it has been colored by the spirit of testimony as exemplified in the declaration of the Christ upon one occasion—that occasion when he taught the mysteries of the new birth to Nicodemus. After his explanation about the second birth, and having expressed some surprise that Nicodemus, a teacher in Israel, was not acquainted with these truths, the Savior said:

"We speak that we do know, and testify that we have seen."

And then he appears to have been under the necessity of saying this rather sorrowful thing:

"And ye receive not our witness."

I trust that that reflection will find no place in our experience in this conference.

At another time the Savior struck a more hopeful note connected with the fact that he himself was a witness to the truth. That occurred in his conversation with Pontius Pilate just before he was condemned to crucifixion by that officer. Pilate was seeking justification for letting the Savior go, and when that seemed to be hopeless, he sought for justification for signing the death warrant enacted by the Jewish Sanhedrin against the Christ. Among the charges made against Jesus was that he claimed to be a king; and of course I suppose it occurred to Pilate that if he could attach that claim directly to the Christ he would feel some justification in condemning him to death, as such a claim would be a challenge to the sovereignty of Rome. Hence he brought up that question and said unto Jesus:

"Art thou a king?"

The Savior replied: "My kingdom is not of this world."

"O, then, thou art a king?" exclaimed Pilate.

"Thou sayest I am a king."

As if he saw the hopelessness of continuing the discussion, "Thou sayest I am a king," so we will let it go at that. Then he turned to a more serious matter and said:

"To this end was I born, for this purpose came I into the world, to testify of the truth."

Something more than a kingship; something of higher importance than being a king: I am a witness of the truth. "And they who are of the truth, hear my voice." (St. John 18:33-37.)

From which we gather that there is a force and power in truth itself apart from any bolstering up by arguments or reasons a direct power in truth itself that carries conviction of the effect of it to those who are "of the truth." I think that is the spirit that has characterized so splendidly this conference—The Spirit of Truth.

Among the many important subjects that have been brought to our attention I think there is no item of more importance than the subject that was discussed by President Ivins in tracing the records of the Nephites from the centers of their civilization northward, and the long pilgrimage of the people as they moved northward until they came to the land of Ripliancum, the land of many waters, and the Hill Cumorah. I was deeply interested in what he said, and I believe that his remarks make a very important contribution, not only to this conference, but to the literature of the Church. It will at least be preserved in the minutes of this conference, and will be of permanent record.

As he closed his remarks the thought that flashed through my mind was this: O, what the world would have lost, if the Book of Mormon had not been brought forth!

I wish I had the time to consider the things that would have been lost to the world but for the bringing forth of the Nephite scriptures, the American volume of scriptures. I remember in my early days coming in contact with opponents of the Book of Mormon who charged, for instance, that it had no aphorisms of any importance, and that it

was in this respect in strong contrast with the Jewish scriptures. I want to call your attention, however, to a few aphorisms that are of great worth, and that enrich the sacred literature of the world.

For instance, there is that sharp-cut sentence:

"Wickedness never was happiness."

I think it would be difficult to find an epigram more important than that, and a truth that the world ought to know.

Again: "All things have been done in the wisdom of him who knoweth all things."

A beautiful utterance; and a declaration of confidence in the perfect knowledge of God; and builded upon that perfect knowledge—and it can only be builded upon perfect knowledge—perfect wisdom. And that beautiful declaration is followed by this announcement of the great truth, giving us clear vision of the purpose of God with reference to the earth-life of man, the like of which is not found elsewhere, neither in Jewish nor Christian scriptures; nor in the philosophies of men:

"Adam fell that men might be; and men are that they might have joy."

That is the thing that God is working out, and what a lesson of cheer and good will and of hope it is!

Here is another:

"The Lord giveth no commandments unto the children of men, save he prepares a way for them that they may accomplish the thing which he commandeth them."

You who are starting to bring to pass the high purposes of God, with reference to this creation of his, what comfort that assurance brings! "God will require nothing at the hands of the children of men save he prepares the way for them to accomplish that thing."

Again, Moroni, near the close of his record, seems to tremble for the success of his work, and as he reviewed it and became conscious of the weaknesses in it, he was very deeply sorrowful and he wrote in substance—and all these quotations are but in substance:

"Lord, the Gentiles will mock at our weakness in writing."

And the answer of the Lord was:

"Fools mock, but they shall mourn; and my grace is sufficient for all who humble themselves before me, saith the Lord."

I remember having a very rich bit of experience with that passage in the younger days of my ministry when I was on my first mission. It fell to my lot to engage in a three-day debate with a seasoned man in that line of work. I was but twenty-three and had had no experience. He was fifty-four and had the reputation of having driven all his opponents from the platform. He mocked considerably at the Book of Mormon, and brought up this very question of its lack of incisiveness and clear-cut aphorisms, and challenged me to produce anything that could be comparable with the sharp, clear-cut aphorisms of the Bible scriptures.

I told him I could think just at the moment of but one, and that was, "Fools mock, but they shall mourn."

I am not very much acquainted with his history after that debate, but after three days' discussion he utterly refused to go on with the debate, when it was really but half through, and notwithstanding he had previously driven every opponent from the platform. I had his promise also that I should have the opportunity of examining his doctrine after closing our debate on the Book of Mormon, but he refused to go on with it, and left the platform with an unfinished job on his hands. By the way, let me say, not by way of boasting, but because of the blessing of the Lord on our labors, immediately following the discussion, we began baptizing, and within two months had raised up a branch in the neighborhood of more than sixty members. The Lord so blessed us on that occasion.

After calling this gentleman's attention to that passage, "Fools mock, but they shall mourn," he did not ask for any more aphorisms.

"Fools mock, but they shall mourn!" And then this richer statement follows it:

"I, the Lord, give unto men weakness that they may be humble; and my grace is sufficient for all men that humble themselves before me."

Have you in your moments of trial or deep sorrow felt the hand of a friend steal quietly into your hand, and by pressure express sympathy and brotherhood to you? I have fortunately had a few friends with whom I have had such experience as that, both men and women, a recollection that is among the precious treasures of my experience. But this passage, "I give unto men weakness that they may be humble; and my grace is sufficient for all those who humble themselves before me,"—in this, it seems to me, that I feel the hand of God slipping gently into my hand, and giving me the pressure of assurance that there will be mercy, that there will be helpfulness, that there will be encouragement from God. He will remember that we are but men and women in the making; and while not yet perfect, yet perhaps perfectable—which is the important thing. In that utterance in the Book of Mormon, I feel the richness of the grace of God, and assurances of success in hungering and thirsting after righteousness, for it shall be given unto us.

The Book of Mormon is important because of its correction of some errors that have crept into the philosophies and religions of men. You see perhaps the most perfect expression of God's law unto men in the sermon on the mount. That sermon as it stands in Matthew is vulnerable, at least at one point; and that is where the Savior admonishes men without any limitation, apparently, as expressed by Matthew, to take no thought for tomorrow, what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed; and calls attention to the lilies of the field, how they grow, they toil not, neither do they spin, and yet Solomon in all his glory is not arrayed as one of these. He refers to the very birds of the air, that they are under the care of the Father, and will have his attention, and not one falleth to the ground without his notice. "Are ye not of more worth than many sparrows?"

Now those who enter into arguments against the doctrines of Christianity, and who try to condemn even this sermon on the mount, say that this doctrine of taking no thought of tomorrow is utterly impracticable in life. That if men generally tried to live as the birds do, and to receive their clothing as the flowers are clothed with beauty, the result would be not civilization but savage life as we know it among the undeveloped races of the children of men.

In the Book of Mormon account of Christ delivering that sermon on this continent among his people, when coming to that part of his sermon which he repeated here in this land, he turned directly to the Twelve Disciples unto whom he had given authority to preach the gospel and administer the Sacraments thereof, and it was to them, and to them alone, that he addressed that part of his sermon. They were to take no thought of the things of tomorrow, nor the things of the world; for the Father knew beforehand what their needs were. And then he admonishes them to take encouragement from his reference to the birds of the air and the flowers of the field, how they were fed and clothed; and gives them encouragement that the Father would so care for them. From the fact that this part of the sermon was limited to the Twelve Special Disciples on this western hemisphere, it is a reasonable conclusion that the same limitation was fixed in his sermon on the mount when he delivered it in Palestine, as it was recorded by Matthew.

Civilized man must of necessity take thought of tomorrow, and plan for it, and practice self-denial, that in the future greater things may be accomplished, through the thinking and the sacrificing of today. These things are the very keynote of building up civilization. But out of a community you could call twelve ministers, dedicated to a certain purpose in life, that requires all of their energies and all of their thought, and enjoin upon them self-consecration to a given special task, without injury to the development of civilization; they could take no thought of tomorrow, and trust in the providences of God for their maintenance, without affecting industrial, or economic conditions.

There is no apparent effort to make a correction of Matthew's account of the Sermon as it appears in the Book of Mormon. It relates simply the incident, and from it you see how this point in the sermon on the mount may be clarified.

So with several of the beatitudes in that sermon. Changes here and there made which give them point, and make them more definite and beautiful. For example, in this one, Matthew says:

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

The Book of Mormon version of that beatitude is:

"Yea, blessed are the poor in spirit, *who come unto me*: for theirs is the kingdom of heaven."

To be poor in spirit is no doubt a very excellent quality, but it requires more than that to enter the kingdom of heaven: They must come unto God in order to enter the kingdom of God. And so throughout. I can only give you just a brief example of these things.

Since this is Easter day, let me call your attention to one other thing in the testimony of the scriptures of the western continents—the Book of Mormon—in relation to the resurrection of Christ. What a wonderful testimony that book contains for the thing that is celebrated this day throughout Christendom, namely, the resurrection from the dead of our Lord the Christ! In all the accounts that are given of the reality of that resurrection—and it has been beautifully expressed to our thought during this conference, the absolute reality of it—how well the testimonies of the Christian scriptures and the prophetic parts of the old Bible, too, are sustained by that wonderful appearing of the Lord Jesus Christ to the inhabitants of this western world! After the awful destruction by storm and tempest and earthquake, which very much changed the character of the face of the land, even mountains arising from plains, and mountains shaken to their foundations, covering wicked cities upon whom God had decreed destruction; after the awful three days darkness which seems to have been even more terrible than the storms and earthquakes, and which has become enshrined in the legends of the native people of this American continent; after that dreadful experience of storm and tempest and destruction—then a voice was universally heard in the land proclaiming the mercy and willingness of the Savior to forgive; proclaiming the truth that he was the Creator of the heavens and the earth, and had made his sacrifices for the redemption of men. Following that, some time after the close of the storms, tempests, whirlwinds and earthquakes, came to pass the wonderful appearing of the Lord Jesus Christ, when a few people in the Land Bountiful stood by a temple that happened to have escaped destruction—then, as they wondered upon the changes that had been wrought in the lands about them, and were recovering somewhat from their own errors, they heard a voice, but knew not whence it came nor what was said. They looked about at each other wondering whence it came. The second time they heard it, but there was no definite communication in the sound. The third time they heard it they recognized that something was said, and that something was this, and it thrilled them:

“Behold my Beloved Son in whom I am well pleased, in whom I have glorified my name—hear ye him.”

Looking in the direction whence that voice came they saw a man, all glorious, descending in white raiment, and down he came until he stood upon the earth in their presence. Stretching forth his arms—it seems to me it must have been with wonderful majesty—he said unto them:

“Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

“And behold, I am the light and the life of the world: and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.”

What a message of the Deity to the world; a message and testimony

of the Christ; of the fact that he had suffered for the sins of the world, of the fact that he had risen from the dead, and now stood before them clothed with all authority in heaven and in earth, come to establish faith in the hearts of these people who had been tried by their severe experiences, and had survived because they were the worthiest to survive! To them also he granted the privilege of St. Thomas, to behold his wounds in hands and feet and side. And when they had thus confirmed their faith, on their faces they fell and shouted aloud: "Hosanna, Hosanna to the Most High God!" And so they worshipped the risen Lord.

Now, tell me in what church or cathedral in the world, in what sacred grove, in what place among the habitations of men, will be found a more glorious Easter vision of the Christ than this? And the world would have lost this if it had not been for the Book of Mormon coming forth, and there is a hundred more such glorious things that have come to the world in that book to enlighten the children of men, all of which would have been lost had not this American volume of scripture been brought forth.

My brethren and sisters, we have had a most glorious conference. Will you not permit me to close my remarks according to the desire that is in my heart, and what I would like to say to express my own feelings of gratitude for the things that have been reviewed before us in this conference? Do not think me presumptuous, but if I might follow the promptings of my own heart on this occasion, I should do so in this manner:

O God, the Eternal Father, in the name of thy dear Son Jesus Christ, we worship thee! We worship thee as the Creator of heaven and of earth, and of the seas, and of the fountains of waters. We worship thee not only as Creator, but also as the World-sustaining Power of the universe. We revere and honor thee as the Intelligence-inspiring Power in the world, also as the Vital Force of the world, and the Sustaining Power of Life. We honor Thee also as the Love-manifesting Power, as expressed through Jesus Christ our Lord. To us he is God manifested in the flesh—God incarnate.

We thank thee for that glorious line of patriarchs from Adam to Noah, and from Noah to Melchizedek, to Abraham and Moses and all the prophets in Israel. We thank thee for the service and labors of that majestic man who stood at the head of the Aaronic priesthood in his day and time, John called the Baptist, who was the forerunner of Christ, in the meridian dispensation. We thank thee from full hearts for the Christ himself, and for the sacrifice that he made for us. Also we thank thee, our Father, for the Apostles of that dispensation, and for the honor and integrity in which they discharged their high duties in bearing special witnesses of the Lord Jesus Christ.

We thank thee for the great prophet of the New Dispensation, the servant in thy house, Joseph Smith, the Seer of the last days. And also, Father, we thank thee for that flood of knowledge that has come into the world, the testimonies from the Nephite scriptures, as well as those which have come from the Jewish scriptures. And, O Lord,

far and above all, the most excellent of all, and to whom we are directly indebted for hope of eternal life and redemption from sin and union with Thee through thy Spirit and our baptism into it, that Spirit by which we "may know the truth of all things," even the Holy Ghost. We thank Thee for this.

And now, O Lord Jesus, if thou couldst but come into the consciousness of our souls this day, as thou didst come into the vision of the ancient Nephites in the Land of Bountiful, we would join their great song of praise and worship, saying—"Hosanna! Hosanna! Blessed be the name of the Most High God!" And we, like them, would fall down at the feet of Jesus and worship him this Easter day! Amen.

A duet, "The morning land," was sung by Mrs. Dolores Fernstrom and Miss Jessie Evans.

ELDER MELVIN J. BALLARD

"Zion's welfare is my portion,
And I feel my bosom swell
With a warm, divine emotion,
When she prospers, all is well."

My soul has rejoiced in the spirit of this conference and in the hope that we have in the completion of the Lord's work according to his plan and purpose. I am in full sympathy and accord with all that has been said concerning the marvelous work and a wonder which the Lord has established. My great anxiety is that it shall continue to be a marvelous work and a wonder. I feel constrained to make an appeal to the Latter-day Saints, particularly my brethren who bear rule in stakes, wards and quorums, to see to it that we do preserve all our sacred privileges by complying with those requirements which the Lord has made for the future welfare of Zion.

A BOOK OF MORMON MESSAGE

Reference has been made frequently to the Book of Mormon, during this conference, and to the messages it contains. I should like to read from it, to call to your attention a message that comes to us from Nephi (II Nephi, Chapter 28). He saw this day as clearly as his own, and he gives us this warning:

"And now, behold, my brethren, I have spoken unto you, according as the Spirit hath constrained me; wherefore, I know that they must surely come to pass.

"The things which shall be written out of the book shall be of great worth, * * * and especially unto our seed, which is a remnant of the house of Israel.

"For it shall come to pass in that day, [in the day when this book should come forth], that the churches which are built up, and not unto the Lord, when the one shall say unto the other, Behold I, I am the Lord's; and the others shall say: I, I am the Lord's; and thus shall every one say that hath built up churches, and not unto the Lord—

"And they shall contend one with another; and their priests shall contend one with another, and they shall teach with their learning, and deny the Holy

Ghost, which giveth utterance.

"And they deny the power of God, the Holy One of Israel; and they say unto the people: Hearken unto us, and hear ye our precept; for behold there is no God today, for the Lord and the Redeemer hath done his work, and he hath given his power unto men;

"Behold, hearken ye unto my precept; if they shall say there is a miracle wrought by the hand of the Lord, believe it not; for this day he is not a God of miracles; he hath done his work.

"Yea, and there shall be many which shall say: Eat, drink, and be merry, for tomorrow we die; and it shall be well with us.

"And there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God—he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God.

"Yea, and there shall be many which shall teach after this manner, false, and vain, and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and their works shall be in the dark.

"And the blood of the saints shall cry from the ground against them.

"Yea, they have all gone out of the way; they have become corrupted.

"Because of pride, and because of false teachers, and false doctrine, their churches have become corrupted, and their churches are lifted up; because of pride they are puffed up.

"They rob the poor because of their fine sanctuaries; they rob the poor because of their fine clothing; and they persecute the meek and the poor in heart, because in their pride they are puffed up.

"They wear stiff necks and high heads; yea, and because of pride, and wickedness, and abominations, and whoredoms, they have all gone astray save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err, because they are taught by the precepts of men."

DANGERS THAT THREATEN THE WORLD

I shall not read the remainder of it; I commend it all to you. Here is a message to the Church, a message to the world. Nephi saw most clearly these things which threaten the world, and the dangers that threaten the Church. I see no dark clouds gathering against the Church, but I do see most clearly that which Nephi declared, that in this day Satan would stir up the hearts of men, and he would rage in their hearts against the truth, and he would seek to gain power and control over the kingdoms of this world.

THE LORD'S PROMISE TO THE CHURCH

I recognize, my brethren and sisters, that the Church has attained a right to exist. I fear neither kings nor potentates so far as the future destiny of this work is concerned. The only fear and anxiety that I have in my heart is that the Latter-day Saints will not keep the commandments of God.

I read in the Doctrine and Covenants words of precious promise to this Church on conditions found in the one hundred and third section, wherein the Lord, even in the midst of the trial and suffering of the Church following the days of their sorrow in Missouri, said:

"But verily I say unto you, that I have decreed a decree which my people

shall realize, inasmuch as they hearken from this very hour unto the counsel which I, the Lord their God, shall give unto them.

"Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour."

And here are the conditions:

"And by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the saints, to possess it forever and ever.

"But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them,

"For they were set to be a light unto the world, and to be the saviors of men."

This precious promise is ours, on condition that we continue as faithful as our fathers and mothers were. We live in the time when men begin to say, It is all right to sin a little, to lie a little, to begin to pay little heed and attention to those strict requirements of the Lord, to begin to break the Word of Wisdom a little, to begin to neglect the payment of our tithes and offerings, to begin to treat the moral law lightly, and to look upon it as a thing not binding upon us. That is the spirit that is in the world, and the Lord said that influence would actually affect the Church itself—the few who were the only ones in the world acceptable, and yet, in some instances, they were stumbling because of these false doctrines and precepts of men.

CAN OUR CIVILIZATION ENDURE

I heard recently, as some of you did, an eminent philosopher deliver an address, in the Assembly Hall, on the question, Can civilization endure? He recited the rise and the fall of empires, and said that all the glory of Babylon had gone the way of the world, as was the case with other civilizations that had arisen. And yet, out of it all, there has come unto our civilization all the blessings and benefits of former civilizations. But he also called attention to the fact, that if the glorious civilizations of the past had not been destroyed and could have gone on building, what might be our status today! He also said, there is, of course, a possibility that, glorious and wonderful as this civilization is, it, too, may perish and go the way of the world. He asked the question, Will the day ever come in the lives of the children of men when a civilization shall be established that will stand forever and will not go into decay as those great civilizations of the past have done? He hoped that day would come, he believed it would. While listening to his remarks, I saw, more clearly than ever, the hand of God in laying a foundation in fulfilment of that promise made through Daniel, in the interpretation of the dream given to Nebuchadnezzar, that that day would come. He saw all the kingdoms that have risen and have fallen, and foretold their future as accurately as the historian has recorded it since the events have happened; and, with as much accuracy, he foretold the day to come when, after all this period, the God of heaven would set his hand to establish a new order of things

in the earth, to build up a kingdom that would stand forever, and that never would fall.

A KINGDOM THAT WILL NEVER FALL

Our attention has been called, during this conference, to the establishment of the Lord's work in the founding of these American institutions, and that God inspired the men who wrote the Constitution. We believe that his hand has been over it. I believe myself that it is part of God's great work in the building up and establishment of a kingdom for himself when he will come, for come he will, to reign as King of kings. All the kingdoms of the world shall go on, attempting to solve their problems and utterly failing, until, in desperation, after the days of their sorrow, they will turn to him and elect him to be their King. He will reign as Lord of lords in his Church—this Church, builded and established by him, and which shall go forward and never fail. Wonderful, is it not, to think that we are favored above all other men in the world, privileged to live in an age when we are contributing towards the establishment of that order of things that will never perish.

This government, its principles and doctrines, will never perish from the earth. Neither will this Church nor the principles and the doctrines that it announces. They are not competitors, they are hand-maidens preparing the way for his coming. It is glorious to know that he has risen, and more glorious to know that he will come again and will live and rule and reign with his saints for a thousand years, and peace shall be here. This is the mission and the destiny of the Church of Jesus Christ of Latter-day Saints. What then is our duty? My brethren, it is to go to our stakes and wards and rally our forces as watchmen upon the towers of Zion, to see the dangers that threaten, and while they are not disastrous now, being forewarned, forearm ourselves, and induce our brethren and sisters not to be weary in well-doing, but to subscribe their lives to these simple gospel principles, for in abiding by them is all this future glory assured to us. By keeping the commandments of God, we shall never cease to prevail until the kingdoms of the world shall become the kingdoms of our God and his Christ.

SATAN SHALL BE DEFEATED

My only anxiety is that, when the day comes, we shall be found with oil in our lamps. I bear witness to you that the devil is raging. He never has had such an experience in all his existence, in seeking to obtain power and authority over the things of this world, as today. He never has been so completely defeated as in the successful establishment of this Church, the Church of Jesus Christ of Latter-day Saints. He has sought by every power and means at his command to destroy it, and he has failed. And he will fail in the future. He is gathering his forces for the great conflict and struggle, even Armageddon, when the living righteous and righteous dead shall be arrayed on one side against the living wicked and the wicked dead, in a mighty conflict,

to settle the question as to who has the right to rule and reign; and he shall be defeated, no matter how great his forces.

GOD'S POWER TO BE MANIFESTED

I bear witness to you that God is speaking through the elements in the midst of the nations of the earth. He will manifest his power as never before. This Church will have the opportunity to demonstrate its power and its influence in the world. If only we will adhere to these principles, we shall rise and shine, and no power on earth or in hell shall stop the progress and growth and development of this work. The power to make it succeed is in our hands. God give us the vision to see clearly our glorious destiny, to recognize the principles by which we may, through adhering to them, reach that destiny, and come off victorious, to rejoice in the day of the triumph of God's work in the earth, I pray in the name of Jesus Christ. Amen.

PRESIDENT ANTHONY W. IVINS

My brethren and sisters, this conference is drawing to a close. Before we separate I desire to make a few remarks, and as a preface to what I wish to say I will read a few lines from the Book of Mormon. These are the words of Christ our Lord:

"He that believeth these things which I have spoken, him will I visit with the manifestations of my Spirit, and he shall know and bear record. For because of my Spirit he shall know that these things are true; for it persuadeth men to do good.

"And whatsoever thing persuadeth men to do good is of me; for good cometh of none save it be of me."

My brethren and sisters, during the sessions of this conference a great variety of topics have been touched upon. The doctrines of the gospel, the moral obligations which are upon us all, to be observers and exemplars of righteousness, the foundation upon which the Church is builded, and the circumstances under which it came into existence in this dispensation have all been referred to by the speakers.

THE GOSPEL NOT SOMETHING NEW

The one thing which I wish to impress upon your minds is this: The opening of this gospel dispensation, the restoration of the gospel of Christ in the day in which we live, did not come as an incident connected wholly with our day and time. It is not something new that has come into the world in conflict with other truths that exist in it, but it is a restoration of that which was commenced with the very beginning of the human race, and is intimately connected with that which shall continue unto the end.

It is true, as has been stated, that the priesthood of God our Father has come to us through the ministry of angels whom he has sent to the earth. It is true that there was no other church, as has

been stated, where this authority existed. But that does not mean and I would not have you understand that other men in times past, and other men at present, may not be inspired of God our Father to perform the work which they are doing. The Church has no conflict with men who are thus discharging their mission.

GOD'S PROMISES TO BE FULFILLED

The covenants entered into by God our Father with his people appear to have been almost lost, and absolutely so, for the mission of Christ himself at the time of his death appeared to have been a failure. The promises made to the house of Israel had not been fulfilled. They were scattered, their whereabouts unknown to the people at large. And yet the Lord had said that those promises were eternal. That means that they should live forever. After the dispersal of Israel there came a period, centuries of time, in which we have little authentic history. When we emerged from it we found ourselves in a world that was dominated by kingcraft and priestcraft. We found a people uneducated, untaught, untutored, without knowledge of the word of the Lord as contained in Holy Writ, for that was a book which had been sealed to them.

THE WORK OF THE REFORMERS

Then there came such men as John Wycliffe. Do you think that God called him? Yes, just as definitely as he called Joseph Smith, not to perform the same work; but this great personage, amid a time of confusion and ignorance, declared that the word of God should be published to the people, and the church said, "It shall not be published. We have the Pope, and we had better be without the law of God than without him." That is a historical fact. But Wycliffe went on. He did publish a Bible, and he was hounded and persecuted to his death for having done it, and after he died a petition was presented asking that his remains be buried in a dunghill because of this great sin that he had committed. He had actually published the scriptures. Finally, after a rather decent burial, his body was disinterred, burned, and the ashes scattered in the river Swift, and carried by that into the Severn, and thence into the ocean, in order that his work might be obliterated.

One hundred years later came William Tyndale with the same message, meeting with the same opposition. The church would not permit that the word of God be published. Tyndale said, "I will make every ploughboy in England to understand the scripture better than the Pope himself." Do you think that the Lord called that man? Yes, as definitely as he has ever called a man to do His work.

Then came Martin Luther, that great soul, who had the courage to stand against priestcraft and kingcraft, and declare that his conscience was a captive to God's word. That was his declaration when he stood before the Diet at Worms. "There I take my

stand; I can do no otherwise. So help me God." That was his answer to his accusers.

Tyndale was strangled by order of the church because he assumed to publish the Word of God. It was at a time when the Duke of Alva went into the Netherlands, authorized by the church to put to death all who were not orthodox, and he himself was the judge of their orthodoxy, who afterwards boasted that he had executed eighteen thousand men, and women were not spared. Any person who had the effrontery or the courage to say that the Eucharist was not actually converted into the body and blood of Christ, when he ate that piece of bread, and drank a swallow of wine, was put to death.

Those were the conditions which existed. The Lord raised these men up and associations were formed protesting against such abuses. Thank the Lord for them, paying the way for the opening of this gospel dispensation, when righteousness might prevail.

THE ATTITUDE OF THE CHURCH

The Church of Jesus Christ of Latter-day Saints is the friend of every man or woman, every association of men or women which is formed that has for its purpose the accomplishment of good. The words of Christ are true: That which is good comes from God, and that which is evil and tends to lead men away from the truth comes from that evil one.

But when it comes to associations of men and women, whether they be ecclesiastical or whether they be civil, that are bound together either secretly or openly for the accomplishment of a selfish purpose, or for the accomplishment of a purpose that is contrary to the word of the Lord as it is contained in the scriptures, against all such the Church is opposed.

I thought I would like to make that plain. Thank the Lord for good men and women whether they are in the Church or out of it. Thank the Lord for the efforts which are put forth to incline men to faith in Christ and to bring them to him. But we are irrevocably opposed to any association, whether it be religious, political, or social, which denies these eternal truths, which binds men in the bonds of ignorance, which shackles them as the people of the world were shackled in the middle ages, which slays men because they do not accept their point of view. It is anti-Christ, and not the doctrine of Christ our Lord. Those millions of people in Mexico who are fighting today for personal liberty will no longer be held in bondage, kept in ignorance of the word of God, and denied those privileges of progression which everyone is entitled to.

This is the attitude of the Church. We do not want to be at enmity with any good man or woman, or with any good institution. But we are against that which leads men and women into evil.

God bless you, my brethren and sisters, and send us away from here with a renewed determination to establish righteousness, to

give our sympathy to everything that leads to the intellectual and spiritual development of mankind. Amen.

PRESIDENT HEBER J. GRANT

Before closing this conference, although the time has expired, I desire to say a few more words. I realize that there are people here from all our stakes from Canada to Mexico, and I feel assured in my heart that they will be perfectly willing to stay a few minutes beyond the allotted time.

GRATITUDE FOR SPIRIT OF THE LORD

I desire to express my gratitude for the rich outpouring of the Spirit of the Lord during our three days of conference, for the splendid music, for the inspirational prayers, expressive of the heartfelt devotion of those who have prayed for us, for the gospel of Jesus Christ, and for the Lord's many blessings unto us.

TIME INSUFFICIENT TO HEAR ALL AUTHORITIES

I am truly grateful for the inspiration of the Lord to each and all of those who have spoken. It would have been a source of pleasure to me to have heard from all of the General Authorities of the Church; also from some of the stake presidents and others that I had in mind to call upon; but time forbids. As I have remarked upon several occasions, I think we ought to have at least one more meeting of two hours in addition to the six meetings we now have in our conferences; there are so many that we should like to hear; but, to date, we have been contented with twelve hours of general conference meetings. Twelve hours once in six months is not a very long period for the people to stay together, and yet we notice considerable restlessness in a meeting the moment the two hours are up. But, even at the risk of wearying you, there are a few things more I desire to say.

A BLESSING FOR AUTHORITIES AND MEMBERS OF THE CHURCH

I wish to endorse the remarks that have been made at this conference from start to finish. I wish to say to the Latter-day Saints that I believe God is blessing every one of us who is keeping his commandments, beyond even that of which we are worthy. I know he has blessed me beyond all that I could have asked or expected in my ministry, from the day that I was made the President of the Tooele stake of Zion to this moment. And I, as the President of the Church, standing at the head of the Church, pray God our heavenly Father to bless each and every one of the general, stake, ward, auxiliary, temple, school and mission authorities, all over the world, all men and women who are striving honestly and conscientiously to fulfil the duties and the obligations that rest upon them. I pray that all men and all women who hold any place of responsibility, no matter how high or how low, may magnify their callings and preach the gospel by their

example of righteousness, that they may grow and increase in influence with God, and with those over whom they preside. I promise every soul holding any place of responsibility that the blessings of the Almighty shall be and abide with him if he strive, to the full extent of his ability, to magnify his callings.

A BLESSING FOR GOVERNMENT OFFICIALS

I pray God to bless his Saints all over the wide world, and I bless them by the authority of the priesthood which I hold. I pray for our country and ask the Lord to bless those who preside in the nation, in the states, in the cities and in the counties. I pray God to inspire the people that they will obey his commands, and elect good men to office; that they will bury their political differences and seek for good men to hold office, and not men who connive with those who are breaking the laws of our country. It is one of the articles of our faith to obey and uphold the laws of the land. May God help us to do it. May the sweet influences of his Spirit attend every honest-hearted soul the world over. And I pray for their welfare and particularly for the welfare of all who are striving for the spread of the gospel, and I do it in the name of the Lord Jesus Christ. Amen.

The choir and a quartet sang the anthem, "Let the mountains shout for joy," led by Professor Evan Stephens who composed the anthem.

The choir and congregation sang "Doxology."

The benediction was pronounced by Elder J. Fred Corbett, president of the Idaho stake of Zion.

Conference adjourned for six months.

Professor Anthony C. Lund conducted the singing, assisted by B. Cecil Gates. Accompaniments and interludes were played on the great organ by Edward P. Kimball, Tracy Y. Cannon, Frank W. Asper and Alexander Schreiner.

Stenographic notes of the conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.

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